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MEMOIR OF REV. JONATHAN EDWARDS, D. D.

PRESIDENT OF UNION COLLEGE.

JONATHAN EDWARDS, D. D., the second president of Union college, Schenectady, was born at Northampton, Mass., on the 26th day of May, O. S., 1745. He was the second son and the ninth child of the Rev. Jonathan Edwards, of Northampton, and afterwards president of the New Jersey college, and of Mrs. Sarah Edwards, daughter of the Rev. James Pierrepont, [commonly written Pierpont,] of New Haven, Conn. In his infancy and early childhood, he was afflicted with an inflammatory weakness in his eyes, which almost entirely prevented his learning to read until a much later period than is common for children in New England. At length, by the repeated application of various remedies, the inflammation in some degree abated, and he was enabled to apply himself moderately to the rudiments of knowledge. He was also subjected to the inconveniences resulting from the unhappy contest between his father and the church and society of Northampton, which terminated in the dismissal of Mr. Edwards. The family removed to Stockbridge in 1651, when this son was six years old. The circumstances of his situation at Stockbridge, are thus detailed by himself, in the Preface to his Observations on the Language of the Muhhekaneew Indians, 1788. "When I was but six years of age, my father removed with his family to Stockbridge, which, at that time, was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbors, I constantly associated with them; their boys were my daily schoolmates and playfellows. Out of my father's house, I seldom heard any language spoken besides the Indian. By these means, I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian, which I did not know in English; even all my thoughts ran in Indian; and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged that I had acquired it perfectly; which, as they said, never had been acquired before by any Anglo-American. On account of this acquisition, as well as on account of my skill in their language in general, I received from them many compliments applauding my superior wisdom. This skill in their language I have in a good measure retained to this day."

As his father intended him for a missionary among the aborigines, he sent him in October, 1755, when he was but ten years of age, with the Rev. Gideon Hawley,\* to Oughquauga, on the Susquehannah river, to learn the language of the Oneida Indians. In the Preface from which we have quoted above, he says, "In my tenth year, my father sent me among the Six Nations, with a design that I should learn their language, and thus become qualified to become a missionary among them. But on account of the war with France, which then existed, I continued among them but about six months.† Therefore the knowledge which I acquired of that language was but imperfect." The Indians were so much pleased with his attainments, and his amiable disposition, that, when they thought their settlement exposed to inroads from the French, they took him upon their shoulders, and carried him many miles through the wilderness, to a place which they deemed secure.

In the month of February, 1760, when he had almost completed his fifteenth year, he commenced the study of the Latin language, at a grammar-school, in Princeton, New Jersey. In September, 1761, he was admitted a member of the college of New Jersey, in the same town. In September, 1765, he received the degree of bachelor of arts.‡ In the year 1763, and while he was in college, at a time of general attention to religion in Princeton, Mr. Edwards obtained a hope of his reconciliation to God through Christ. This was during the presidency, and under the impressive preaching of Dr. Finley.§ The following dedication of himself to the service of God, which was made by him at that time, was found among his papers after his death.

*"Nassau Hall, [College of New Jersey,] Sept. 17, 1763.*

"I, Jonathan Edwards, student of the college in New Jersey, on this 17th day of September, 1763, being the day before the first time I proposed to draw near to the Lord's table, after much thought and due consideration, as well as prayer to Almighty God, for his assistance, resolved in the grace of God to enter into an express act of self-dedication to the service of God; as being a thing highly reasonable in its own nature, and that might be of eminent service to keep me steady in my Christian course, to rouse me out of sloth and indolence, and uphold me in the day of temptation.

\* This excellent missionary was a native of Connecticut, and graduated at Yale college in 1749. He commenced his missionary labors in 1752, at Stockbridge. In September, he made an excursion to Schoharie, in the country of the Mohawk Indians, and after his return to Stockbridge, he opened his school again at the beginning of winter, under the patronage of Mr. Edwards. Here he was the instructor of the children of a number of Mohawk, Oneida, and Tuscarora families, and preached to them on the Sabbath. It being determined by the Commissioners for Indian affairs in Boston, to establish a mission in the country of the Iroquois, or Indians of the Six Nations, he engaged in the plan. In May, 1753, accompanied by Timothy Woodbridge, a gentleman who possessed great influence with the Indians, he set out on his journey, and on the fourth of June reached the place of their destination, Onohoghwage, or Oughquauga, where he was favorably received by the Indians. July 31, 1754, Mr. Hawley was ordained at Boston, and soon returned to his station, where he remained till May, 1756, when the French war obliged him to withdraw. April 10, 1758, he was installed pastor of the Indian church at Marshpee, Mass. He died Oct. 3, 1807, aged 80 years. He was a very successful missionary, and greatly beloved by the Indians. He published in the Coll. Mass. Hist. Soc. iii. 188—193, iv. 50—67, biographical and topographical anecdotes respecting Sandwich and Marshpee, and a letter giving a narrative of his journey to Oughquauga.

† Erroneously stated in Dwight's Life of Edwards, to have been twelve months, p. 542, and in the Conn. Evang. Mag. vol. ii. p. 378, to have been four months.

‡ His class consisted of thirty-one members. Among them were John Bacon, afterwards a distinguished civilian in Massachusetts; Joel Benedict, D. D.; Jacob Rush, LL. D.; Ebenezer Pemberton, LL. D.; Theodorick Romeyn, D. D.; David Ramsay, M. D., the historian of the revolution. The class was the largest which had at that time graduated at the college. The college tutors were Jacob Ker, Samuel Blair, and James Thompson.

§ Dr. Finley died in Philadelphia, July 17, 1766, in the 51st year of his age. He emphatically died in the Lord. "My very soul," he said, "thirsts for eternal rest. I see the eternal love and goodness of God. I see the fullness of the Mediator. I see the love of Jesus. O, to be dissolved, and to be with him; I long to be clothed with the complete righteousness of Christ. A Christian's death is the best part of his existence."



"Eternal and ever-blessed God! I desire with the deepest humiliation and abasement of soul, to come in the name and for the sake of Jesus Christ, and present myself before thee, sensible of my infinite unworthiness to appear before thee, especially on such an occasion as this, to enter into a covenant with thee. But notwithstanding my sins have made such a separation between thee and my soul, I beseech thee, through Christ thy Son, to vouchsafe thy presence with me and acceptance of the best sacrifice which I can make.

"I do, O Lord, in hopes of thy assisting grace, solemnly make an entire and perpetual surrender of all that I am and have unto thee, being determined in thy strength to renounce all former lords who have had dominion over me, every lust of the eye, of the flesh and of the mind, and to live entirely devoted to thee and thy service. To thee do I consecrate the powers of my mind, with whatever improvements thou hast already or shalt be pleased hereafter to grant me in the literary way; purposing if it be thy good pleasure to pursue my studies assiduously, that I may be better prepared to act in any sphere of life in which thou shalt place me. I do also solemnly dedicate all my possessions, my time, my influence over others, to be all used for thy glory. To thy direction I resign myself and all that I have, trusting all future contingencies in thy hands, and may thy will in all things and not mine be done. Use me, O Lord, as an instrument of thy service! I beseech thee, number me among thy people! May I be clothed with the righteousness of thy Son; ever impart to me through him all needful supplies of thy purifying and cheering Spirit! I beseech thee, O Lord, that thou wouldst enable me to live according to this my vow, constantly avoiding all sin; and when I shall come to die, in that solemn and awful hour, may I remember this my covenant, and do thou, O Lord, remember it too, and give my departing spirit an abundant admittance into the realms of bliss! And if when I am laid in the dust, any surviving friend should meet with this memorial, may it be a means of good to him, and do thou admit him to partake of the blessings of thy covenant of grace, through Jesus the great Mediator, to whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed, by saints and angels! Amen.

JONATHAN EDWARDS."

Soon after leaving college, he entered on the study of divinity under the instruction of the Rev. Joseph Bellamy, D. D., of Bethlem, Conn.\* Oct. 21st, 1766, he was licensed to preach the gospel by the Litchfield Association of Congregational Ministers, in Connecticut. The following year he spent in preaching as a candidate for the ministry, but in what towns it is not now known.

In 1767, he was appointed to the office of tutor in the college of New Jersey, which he accepted. Here he remained two years.† Some months after his election, he was chosen professor of languages and logic. At the same time, Mr. Blair and Dr. Hugh Williamson were appointed professors. Mr. Blair alone saw fit to accept the appointment. The Rev. Dr. Andrew Yates, formerly a professor in Union college, now of Chittenango, N. Y., in a letter to the writer of this article, says; "The name of Jonathan

\* Dr. Bellamy was the intimate friend and correspondent of Dr. Edwards's father, and accorded mainly with him in theological sentiments. See Trumbull's Connecticut, ii. 159.

† The first year was the interval between the death of Pres. Finley and the accession of Pres. Witherspoon. The first professor in this college was Mr. Blair, who was appointed professor of divinity and moral philosophy. The fellow tutors of Mr. Edwards, were Ebenezer Pemberton and Joseph Periam. Rev. Dr. John Woodhull, of Monmouth, N. J., (grad. 1766,) speaks of Mr. Periam as "an excellent tutor."

Edwards was associated with great literary and religious attainments, in the estimation of those who in his day had been connected with the college of New Jersey, either as students or as managers of the interests of that college. His diligence and proficiency while a pupil in the institution, and his industry and fidelity when called to take a part in the labors of instruction and government, secured to him the esteem and affection of his contemporaries."

During his residence in Princeton, he was invited to preach in the society of White Haven, in the town of New Haven, Conn. On the 5th day of January, 1769, he was ordained to the pastoral charge of that church and society, where he continued until May, 1795.\*

"For several years previous to his dismissal," remarks a writer in the Connecticut Evangelical Magazine, (understood to be the son of Dr. Edwards, J. W. Edwards, Esq., of Hartford,) "an uneasiness had subsisted in the society, arising from different religious opinions which sprung up, and were adopted by some of the leading, and most influential men among his parishioners. Those sentiments which originated the uneasiness, were of a nature opposite to the sentiments of Mr. Edwards, and of the church and society at the time of his ordination. This diversity of opinion, may justly be considered as the *principal* cause of the separation between Dr. Edwards and his people; though others of inferior moment, and taking their rise from this principal one, had their influence. The ostensible cause, however, assigned by the society, was their inability to support a minister. In the month of May, 1795, he was dismissed by an ecclesiastical council, at the mutual request of the pastor and the society."

In January, 1796, he was re-settled in the ministry in the town of Colebrook, Litchfield county, Conn., where he continued to preach to a very affectionate people till called to the presidency of Union college, in June, 1799. In this town he intended to have spent the remainder of his days. A change of audience enabled him, in some measure, to relax from the task of a weekly preparation for the Sabbath, and furnished him with more time to pursue his favorite study of theology. To this the retired situation of Colebrook greatly contributed.

"The views of truth held by Dr. Edwards," remarks Dr. Yates, "were strictly Calvinistic; and as held by him, they were pre-eminent for their correct, extensive, and well-digested principles—and for their strictness and consistency. In his conversation and preaching, his exhibition of truth was destitute of ornament. He obviously sought nothing but truth itself undisguised, and he presented it to the mind luminously and with great simplicity. Though he always regarded the opinions of his fellow men with due respect, yet he investigated for himself, and yielded ultimately and implicitly to none but the Father of spirits, speaking in his written word. In his opinions, he had great decision and firmness, because they were deliberately formed, after patient and thorough investigation. The unyielding tenacity with which he held and defended what in his opinion was revealed truth, might have left the impression of obstinacy on the minds of errorists and superficial judges; but candid and observing men would always discover in his writings sufficient cause for unyielding firmness; so clear, comprehensive and unanswerable were his exhibitions of truth. Whatever he undertook to do, he did thoroughly and perspicuously."

A reviewer of his *Observations on the Language of the Muhhekaneew*

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\* His predecessor in the ministry, was the Rev. Samuel Bird, who officiated from 1751 to 1768.

Indians, in the *American Review and Literary Journal* for 1801, remarks, "Few men were more fitted, or more disposed to be useful than Dr. Edwards. Endowed with an active and penetrating mind, he consecrated his powers to the promotion of human happiness. And in taking a retrospect of his character and deportment, it is difficult to say whether he was most distinguished for his talents, his learning, his piety, or that unassuming modesty which is not always a concomitant of genius and erudition. As pastor of a church, though from a defective elocution he was by no means ranked among the most *popular* preachers, yet, in his pulpit performances, he never failed to discover that good sense, acuteness, and unaffected piety, which interest and instruct the more enlightened classes of hearers."

While a minister in Connecticut, he superintended the theological studies of a number of young men. They were guided by a clear and well-digested system of religious truth. Some of them afterwards attained the highest standing in their Master's service.

In 1795, Union college, in the town of Schenectady, State of New York, was established. The first president was the Rev. John Blair Smith, D. D., son of the Rev. Robert Smith, D. D., a Presbyterian minister in Pequea, Pa., and principal of the classical and theological academy in that place.\* In relation to the manner in which he discharged his duties as president of a college, we are happy to quote from the communication of Dr. Yates, already referred to, who was an eye-witness; being at that time connected himself with Union college.

"In the State of Connecticut, where he was settled in the sacred ministry, his extensive reading and investigations of truth, his critical studies and comprehensive mind, gave him a prominent standing among the first divines in the science of theology. Such eminence could not well escape the notice of Dr. John B. Smith, who had been called to the presidency of Union college at Schenectady, and was about to resign that office and redeem a pledge he had left with the people of his pastoral charge in Philadelphia, that if his health did not improve as president of college, and he should feel it his duty to return to the more desirable occupation of a pastor, he would on their application return, and who was looking for a gentleman whom he could recommend as a successor to himself in the office which he was about to vacate. The Rev. Dr. Theodorick Romeyn, also, who had been a classmate of Dr. Edwards at Princeton, and had great respect for his fellow student both as a scholar and a divine, with an ardent desire to promote, in the best way, the prosperity of a college, for which he had long and earnestly labored, both in laying its foundation and raising its character, readily and warmly advocated in the Board of Trustees his call according to the recommendation of Dr. Smith. The call was made with great unanimity and high expectations. It was presented to him while pastor of the church of Christ in Colebrook, Conn. His acceptance, and his arrival in Schenectady in the month of July, A. D. 1799, were celebrated by the students and citizens with unusual expressions of joy.

"The presidency of Dr. Edwards was short. He held the office only two

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\* Mr. Smith was born June 12, 1756. While a member of the academy at Pequea, he became deeply interested in the subject of religion. In 1773, he graduated at the college of New Jersey. He then pursued his theological studies with his brother, Rev. Samuel Stanhope Smith, D. D., at that time president of Hampden Sidney college, Va. In 1779, he was settled over a church in Virginia, and, at the same time, succeeded his brother as principal of the seminary. He was installed over the 3d Presbyterian church in Philadelphia, in December, 1791. He presided over Union college from 1795 to June 1799, when he returned to his former charge in Philadelphia. He died in joyful hope of eternal life, August 22, 1799, aged 43. He was eminently honored in the work of the ministry.



years. He was scarcely harnessed for a full and vigorous discharge of the responsible duties of his station, when the arrow of death put an end to his labors, bereaved the college of her president, and disappointed the fond hopes of her friends. He died in the enjoyment of high esteem and great respect from the people generally, not only in Schenectady, but in Albany, in Troy, and in all the extent of his acquaintance in that vicinity. He had the confidence and affection of learned men, and the warmest friendship of those who were admitted to the greater intimacies of friends and counsellors. His loss was severely felt in the city of Schenectady, and spread a gloom over the institution which had been under his care. Although the period of his labors was short, affording hardly an opportunity to enter on the duties of his office, still less for the development of his qualifications for the calling he had consented to undertake; yet enough appeared of his intellectual and religious character, and of his ability to teach and to preside over the interests of the college, to gratify the trustees with reasonable evidence of their happy selection, and to promise his pupils the most valuable opportunities for solid and extensive mental improvement.

"The intellectual character of Dr. Edwards was distinguished for accurate discrimination and great comprehension. This was so well understood and acknowledged in the circle of his literary, especially his theological intercourse, that when he had studied a subject and professed to comprehend it, his exposition of it was eagerly read, and that rather with a desire to know and receive his opinion, than to question or even suspiciously examine its correctness. He had a strong predilection for the philosophy of mind and for metaphysics generally. This branch of education in the course adopted in Union college, belonged to the president's department, and though he had only a second class for instruction in it, the critical notes he had made and given to his pupils, and his observations during recitation furnished rich treasures of knowledge. The notes were highly esteemed by the students for the assistance and encouragement they afforded, and though necessarily imperfect, because they were made only occasionally and on detached parts of the science, they were retained for some time on account of their value. The science of mathematics seemed to be peculiarly suited to his taste, and with the elementary parts of which he had become familiar in early life. Whether, for the sake of mental discipline, agreeably to the practice of some professional gentlemen, the doctor had familiarized himself with the elements of mathematics by frequent reviews of them, the writer of this article does not know; but his familiarity with them, and his well disciplined mind, render it probable that he had thus practised. In the Latin, Greek, and Hebrew languages, he was rather a critical scholar than a man of taste and refinement. His knowledge of these was the result of intellectual effort, more than of that reading which is prompted by a cherished fondness for fine writing: it was fitted for the investigation of truth and for thought, more than for indulgence of the imagination. The attention of Dr. Edwards was directed to the course of education with great solicitude to have it thorough in its plan and fair in its conduct. On this principle he insisted much that the works of an author on any subject should be read entire if possible, and that all examinations should be conducted so as to furnish a fair exhibition of the proficiency or academic standing of the scholar. Intelligence simply, the extension of his knowledge, the increase of his own usefulness in the communication of information to others for their benefit and the promotion of his personal comfort and happiness while thus em-

ployed, seemed to have influenced him in every effort he made, both mental and physical. He was a scholar who had laboriously and successfully made himself such for purposes of the highest usefulness.

"In the management of college, his discipline was mild and affectionately parental, and his requirements reasonable. Such a character for government in president Edwards, was unexpected to some who professed to know his disposition, and had formed their opinions of him in this respect. It was therefore the more noticed. There was an apparent austerity and reserve in his manner, which, no doubt, arose from the retirement of study and from habits of close thought, and would leave such impression after a slight acquaintance; but in his domestic intercourse and with his intimate friends, while conscientiously strict and prompt in his duties, and while he acted with decision, he was mild and affectionate. The same spirit characterized his government of the college. It was probably conducted with greater mildness and affection than would have been exercised, had not the prevailing expectations of some intimated the danger of his erring on the side of severity. His pupils, like a well regulated family under faithful discipline, were respectfully attached to him.

"In all his conduct and conversation, he maintained a conscientious and unyielding reverence for God, for his Holy Word, and for his sacred institutions. His habits formed by early education and those contracted by the love of science, the results of close thought, fitted him for intercourse with minds rather than modes, with thoughts rather than with words unmeaning. On this account, he sometimes appeared unsocial and reserved; but on topics of conversation which were interesting, and on suitable occasions, he was communicative and ready. His uniform consistency of character as a servant of the Lord Jesus Christ, in all his intercourse with men, commanded, from every class, great respect and confidence. His light shone. His example was healthful in all things. His influence was felt and increasing daily, every where. In the circle into which he was introduced by his relation to Union college, he found customs which to him were not only new, but palpably and confessedly wrong, even in the view of those who tolerated them. Respecting these, his opinion was expressed with great kindness and prudence, but with decision, when occasions called for it. He relied more on the influence of example than on any thing besides.\* His sympathies for the suffering were strong, and on suitable occasions were excited to a high degree. Such an occasion, with its influence on the doctor's feelings, was witnessed at a communion season in the Dutch Reformed church in Schenectady. In that city were many Africans. Some had been liberated, others were in bondage. Of these, a considerable number made a credible profession of religion, and were consistent in their deportment. They usually approached the Lord's table together after the other members had enjoyed that privilege. Their appearance to Dr. Edwards was novel, and attracted his attention; but to a man who had appeared among the first in our country to expose the crime and cruelty of enslaving our fellow men, who had borne testimony against it in public, in print and conversation, and who felt tenderly in their behalf, the spectacle excited feelings which found no relief except in tears. For the welfare of the community around him, as well as for the college over which he presided, he felt great solicitude, and in various ways of contrivance and ministerial labor, endeavored to fill up the few days he

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\* The custom of furnishing cake and wine on funeral occasions was going into disuse, but had not yet wholly ceased. Dr. Edwards gave directions that the expense of such preparations should be estimated, and that the amount be given to the poor, instead of observing such custom at his funeral.

was suffered to be with them until he was taken away. He left behind him in his efforts to do good, a memorial of his desires to be useful, and an evidence of what he would have done, had God seen fit to continue his life."

Dr. Edwards died on the first of August, 1801. His labors were interrupted about the middle of July by an intermittent fever, unattended with any very alarming symptoms. But about eight days before his decease, nervous symptoms appeared, and indicated his approaching dissolution. The progress of the disease, from this date, was very rapid, and he experienced its debilitating effects so much, that within three days, he was almost entirely deprived of his speech, of the free use of his limbs, and at intervals of his reason. Through the effects of his disorder, he was unavoidably prevented from manifesting his religious feelings for the last five days of his life. In the early stages of his sickness, however, he expressed his entire resignation to the will of God.

The year after Dr. Edwards was settled in the ministry at White Haven, he was married to Miss Mary Porter, daughter of the Hon. Eleazar and Mrs. Sarah Porter, of Hadley, Mass. By her he had four children, three of whom survived their father.\* Mrs. Edwards was drowned in June, 1792. As Dr. Edwards and his wife were riding in a chaise, in the north-eastern part of New Haven, and at some distance from home, the doctor was called away to attend to some necessary business. As Mrs. Edwards was returning, she allowed the horse to drink at a watering place in a small river, with the depth of which she was wholly unacquainted. The horse suddenly fell, and threw her from the chaise into the river, where she was drowned. The second wife of Dr. Edwards was Miss Mercy Sabin, daughter of Mr. Hezekiah Sabin of New Haven.

"As a brother, Dr. Edwards merited and received the respect and affection of all his brothers and sisters. He was a son *worthy of his parents*. As a husband and father, he was kind, faithful and affectionate. Being blessed with good health, he generally rose early, and immediately began his regular routine of business and duty, which he observed through life with great uniformity, and from which he was not easily diverted. He considered his immediate duty to his Creator as requiring his first attention, and then his relative and social duties. All his business, as far as possible, was systematized, and performed with entire regularity."

When a child, he was singularly dutiful and conscientious. About the eighteenth year of his age, he began a diary of his religious life, but, for unknown reasons, relinquished it, after a few months. From this diary, he appears early to have determined constantly to strive against sin and temptation, to live in a manner becoming his holy profession, and to devote himself wholly to the service of God. By nature, he was of an ardent, irritable disposition, of which he appears to have been early conscious. Whilst he was very young, he formed a resolution uniformly to resist this propensity with unabating watchfulness. This he entered upon as an important business of his life, as what must be accomplished, however arduous and difficult. Such success, through the blessing of God, attended his exertions in this respect, as enabled him to gain an unusual command over his passions, and to pass through a life, attended by many trying circumstances, with uncommon equanimity. His fortitude under trials was great—a fortitude not founded in stoical insensibility, but in an unwavering trust in God.

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\* Hon. Jonathan W. Edwards, ~~son~~ of Hartford, now dead, who married Elizabeth Tryon; Mary, who married Mr. Hoit of Schenectady, and Jerusha, who married Rev. Calvin Chapin, D. D., of Stepney, Wethersfield, Conn.



The following coincidences between his life and that of his father have been mentioned. "They had the same name; were liberally educated; were distinguished scholars; were tutors in the seminaries in which they were educated; were preachers; were settled in congregations, in which their maternal grandfathers were also settled before them; were dismissed on account of their religious opinions; were settled again in retired situations; were elected to the presidency of a college, and within a short time after they were inaugurated, died the one in the 56th and the other in the 57th year of his age. To this may be added, that in person, mind, and life, they were remarkably alike."

Dr. Edwards's works were the following:—

1. "The Salvation of all Men strictly examined, and the Endless Punishment of those who die impenitent, argued and defended, against the reasonings of Dr. Chauncey, in his book entitled the Salvation of all Men." 1 vol. 8vo. Several editions of this volume have been published; one with an appendix by the Rev. Dr. Emmons, of Franklin, Mass. A writer in the *American Review* says, "His Treatise on the Doctrine of Universal Salvation, particularly designed to refute the arguments of Dr. Chauncey on that subject; and his publication on the Human Will, intended to explain and support the opinions of his venerable father, as contained in his celebrated work on the Will, will do lasting honor to his memory, both as a divine and philosopher."

2. "A Dissertation on Liberty and Necessity," written during his residence at Colebrook. A writer in the *New York Theological Magazine* remarks, "From the high reputation of Dr. Edwards, as an indefatigable student and close reasoner on subjects of an abstruse and metaphysical nature, I was led to enter on the perusal of this book with uncommon avidity. My curiosity was heightened by the frequent intimations I had received, that Dr. West's\* performances were viewed by his friends as an unanswerable vindication of the Arminian scheme of self-determination and contingency, in opposition to the scheme of moral necessity as maintained by president Edwards. The perusal I finished without the least disappointment. Few productions, I believe, on subjects of this nature, contain, in so small a compass, more instruction or less superfluous matter. The distinctions made are clear, and the arguments cogent. Not only the outworks, but the strong hold of Dr. West seems to me to be utterly demolished." The dissertation is divided into eight chapters. 1. Natural and Moral Necessity and Inability. 2. Liberty. 3. Self-determination. 4. Motives and their Influence. 5. Whether Volition be an Effect and have a Cause? 6. Foreknowledge, and the Certainty and Necessity implied in it. 7. Objections considered. 8. The objection considered, that moral necessity implies that God is the author of sin.

3. "Observations on the Language of the Muhhekaneew Indians, in which the extent of that language in North America is shown; its genius is grammatically traced; some of its peculiarities, and some instances of analogy between that and the Hebrew pointed out. Communicated to the Connecticut Society of Arts and Sciences, and published at the request of the Society." This was first published in the year 1788; then in the 5th volume of Carey's *American Museum*, and finally in volume x., second series, of the *Collection of the Massachusetts Historical Society*. The Hon. John Pickering remarks of this treatise as follows, "The work has

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\* Rev. Dr. Samuel West of New Bedford, Ms., whose *Essays on Liberty and Necessity* were published in 1793 and 1795. He died September 24, 1807. Dr. West left a reply to Dr. Edwards almost complete.

been for some time well known in Europe, where it has undoubtedly contributed to the diffusion of more just ideas, than once prevailed, respecting the structure of the Indian languages, and has served to correct some of the errors into which learned men had been led by placing too implicit confidence in the accounts of hasty travellers and blundering interpreters. In the *Mithridates*, that immortal monument of philological research, professor Vater refers to it for the information he has given upon the Mohegan language, and he has published large extracts from it. To a perfect familiarity with the Muhhekaneew dialect, Dr. Edwards united a stock of grammatical and other learning, which well qualified him for the task of reducing an unwritten language to the rules of grammar."

4. "Brief Observations on the Doctrine of Universal Salvation."

5. The following sermons;—three sermons on the atonement; a sermon at the ordination of Rev. Timothy Dwight, at Greenfield, Ct., 1783; of Rev. Dan Bradley, Hamden, 1792; of Rev. Edward D. Griffin, New Hartford, 1795; on the injustice and impolicy of the slave-trade, 1791, which has been frequently republished; human depravity the source of infidelity, a sermon in the 2d volume of the *American Preacher*; marriage of a wife's sister, considered in the anniversary concio ad clerum in the chapel of Yale college, 1792; on the death of Roger Sherman, 1793; at the election, 1794; on a future state of existence and the immortality of the soul; and a farewell sermon to the people of Colebrook.

6. A large number of articles in the *New York Theological Magazine*, with the signature I. and O. The following are the titles to some articles from his pen in volumes ii. and iii. of the Magazine. On the innocent suffering for the guilty; on the light of nature; free agency and absolute decree reconciled; in opposition to the idea that the Jews will return to their own land in the millennium; on the doctrine of election; moral agency; on the attempt to prove the moral perfections of God from the light of nature; on free discussion; on self-love; observations on Seneca's morals; on deistic objections; of sinning not after the similitude of Adam's transgression; of the soul in the intermediate state; short comments on new texts; what is the foundation of moral obligation? on the suffering of the innocent; concerning the warrant of the sinner to believe in Christ; suicide.

7. He edited from the MSS. of his father, the *History of the Work of Redemption*, two volumes of sermons, and two volumes of observations on important theological subjects. In *Dwight's Life of President Edwards*, pp. 613—624, is a statement by Dr. Edwards, of the "improvements in theology, made by president Edwards, and those who have followed his course of thought."

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#### MORTALITY OF DIFFERENT COUNTRIES OF EUROPE.

[The following essay we have translated from the *Revue Encyclopedique* for 1833. The author is M. de Jonnés.—EDITOR.]

IN considering how few are the discrepancies which exist, either in a physical or moral respect, between the different nations of Europe, and to how many common influences these nations are subjected, it would seem

that the laws which affect the duration of human life, would not produce very great variations, even in the most distant countries of the continent. Yet, such a conclusion would be erroneous. In this society of European nations, living under the same zone, and whose original characteristics have been gradually effaced by the power of civilization, the rate of mortality, taking in a series of years, has been as diverse as in regions of the globe inhabited by different races of men, and lying under opposite climates.

The causes which have operated in Europe in affecting the population, have had more influence in respect to the mortality than to the reproduction. The fecundity is much greater, it is nearly double, in the countries whose territory is least extensive; while in many other countries, the annual mortality is treble, in proportion to the whole population, to what occurs elsewhere. In effect, statistics very accurately prove that the mortality is reduced in some countries to a limit not exceeding one death to fifty-nine inhabitants, while the annual mortality in many others is in proportion to twenty-one of the population.

In examining in official documents the number of deaths, during many of the last years, in the principal States of Europe, the result in the difference of mortality compared with their population is as follows.

<i>States.</i>	<i>Time.</i>	<i>Average No. of Deaths.</i>	<i>Proportion to Av. Population.</i>	<i>Ann. Mortality to each Mill. of In.</i>
Sweden and Norway,	1821 to 1825	79,000	1 to 47	21,300
Denmark,	1819	33,800	1 45	22,400
Russia, in Europe,	1826	960,000	1 44	22,700
Poland,	1829	93,000	1 44	22,700
Great Britain,	1818 1821	373,000	1 55	18,200
Netherlands,	1827 1828	163,000	1 33	26,500
Germany Proper,	1825 1828	290,000	1 45	22,400
Prussia,	1821 1826	303,000	1 39	25,600
Austria,	1828	675,000	1 40	25,000
France,	1825 1827	808,200	1 39	25,600
Switzerland,	1827 1828	50,000	1 40	25,000
Portugal,	1815 1819	92,000	1 40	25,000
Spain,	1801 1826	307,000	1 40	25,000
Italy,	1822 1828	660,000	1 30	33,300
Greece,	1828	33,000	1 30	33,300
Turkey, in Europe,	1828	334,800	1 30	33,300
Northern Europe,		2,972,100	1 to 44	22,700
Southern Europe,		2,284,200	1 36	27,800
Total,		5,256,300	1 to 40	25,000

More in detail, the annual mortality would stand thus.

- 1 to 28 in Rome and the former Venetian provinces.
- 1 30 in Italy generally, Greece, and Turkey.
- 1 39 in the Netherlands, France, and Prussia.
- 1 40 in Switzerland, Austria, Spain, and Portugal.
- 1 44 in Russia in Europe, and in Poland.
- 1 45 in Germany, Denmark, and Sweden.
- 1 48 in Norway.
- 1 53 in Ireland.
- 1 58 in England.
- 1 59 in Scotland and Iceland.

These numbers furnish the following results.

The least chances of life in Europe are not, as we might be led to expect, estimating the effects of the cold climate of Norway and the



marshy soil of Ireland. It is under the beautiful sky of Italy that human life is reduced to its minimum. On the other hand, it is among the icy rocks of Iceland, and the eternal snows of Scotland, that man attains to his greatest age. Of all the European States, the British Islands are, in this respect, most favorably situated. The annual deaths are only 18,200 to a million of inhabitants, while in the countries around the Mediterranean, the proportion is almost double.

The next in order are Sweden and Norway. While, other things being equal, three persons die in the South of Europe, hardly two die in ancient Scandinavia. Denmark and Germany enjoy about the same advantages.

Russia and Poland, where nature and fortune have not been very prodigal in the necessities of life, have, at the same time, a wonderful longevity. Their population, which forms a mass of nearly 60,000,000, prolong life to a length almost double of that which the inhabitants of Italy attain to, and exactly double of that which one living at Vienna in Austria can hope to reach. The average life, (that where one death occurs to every forty persons, annually,) is in Switzerland, in the provinces of Austria, and in the Spanish peninsula, under the influence of a dry soil and climate. France, the Netherlands and Prussia, nearly reach this limit, and they would go beyond it, were it not for the influence of war and other scourges, which have arrested the progress of social improvement.

In the rest of Europe, the mortality amounts to the thirtieth part of the population, and is constantly increased by the operation of those causes, which have, for a long time, endangered the prosperity of the States bordering on the Mediterranean.

Finally, on an average, the annual mortality in Europe, with a population exceeding 210,000,000, is 5,256,000. This is a mortality of one in forty, which is divided unequally between the States of the North and the South. In the northern there is one death to forty-four persons; in the southern, one to thirty-six. In the countries north of France, there are 22,700 deaths to each million of inhabitants; in the countries south, 27,800 to a million. This is a difference of more than 5,000, equivalent to a two hundredth part of the population.

An attentive examination of these statistical details, will show that there are two grand predominant causes which determine the proportion of mortality to the population, or, in other words, fix the number of chances of human life. These are the *influence of climate and of civilization*. Climate is particularly favorable to the prolongation of life, so far as it is cold, or even severe, or where the moisture occasioned by proximity to the sea unites to make a low temperature. The least mortality in Europe is in maritime regions, towards the polar circle—such as Sweden, Norway, and Iceland. It is recognized in countries, as in Russia, where the influence of climate is not seconded by that of civilization, but which is of itself sufficient to assure a long life to men. The countries, where the heat is moderate, are not, as we might be led to believe, in the number of those which are favored with an inconsiderable mortality. It is for them to obtain the benefits of a perfect social order.

The southern countries, whose climate would seem to be propitious to human life, are, on the contrary, the regions where life encounters the most hazards. In sunny Italy, there is but half the chance of life which exists in cold and stormy Scotland; and under the beautiful sky of Greece, there is but half the probability of life, which exists amidst the snows of Iceland.

The regions of the torrid zone will show the pernicious effect of a hot climate on human life.

Latitude.				Authorities.
6° 10'	Batavia,	1 death to 26½ inhabitants.		Barrow.
10 10	Trinidad,	1 27		Official Doc.
13 54	Saint Lucia,	1 27		Pugnet.
14 44	Martinique,	1 28		M. de Jonnés.
15 59	Guadaloupe,	1 27		Do.
18 56	Bombay,	1 20		Trans. Acad.
23 11	Havanna,	1 33		Humboldt.

The liability of the loss of life in the tropics, differs according to the different races of men. It differs in the same country to a degree double or treble in respect to the various classes of the population.

Batavia,	1805	Europeans,	1 death to 11 persons.
		Slaves,	1 13
		Chinese,	1 29
		Javanese,	1 46
Bombay,	1815	Europeans,	1 18½
		Mussulmans,	1 17½
		Parsees,	1 24
Guadaloupe,	1816 to 1824	Whites,	1 23½
		Free Blacks,	1 35
Martinique,	1815	Whites,	1 24
		Free Colored,	1 33
Grenada,	1811	Slaves,	1 22
St. Lucia,	1802	Do.	1 20

With this immense mortality in the torrid zone we can compare that which exists in the island of Madeira, a colonial establishment in the temperate zone. Heberdeen has calculated that in this island the deaths are in the proportion of 1 to 49.89, taking into the account the whole population.

The influence which is exerted on mortality by the greater or less degree of perfection in the social economy, is not of less importance than that which exists in the climate. We can see the influence produced by the progress of civilization, by comparing the proportion of deaths to the population in the same country, at epochs, the interval between which was marked by social improvement. Here is one specimen of a series of numbers of a gratifying nature.

Sweden,	1754 to 1763	1 death to 34 persons ;	1821 to 1825	1 to 45
Denmark,	1751 1756	1 32	1819	1 45
Germany,	1788	1 32	1825	1 45
Prussia,	1747	1 30	1821 1826	1 39
Würtemberg,	1749 1754	1 32	1825	1 45
Austria,	1822	1 40	1828 1830	1 43
Holland,	1800	1 26	1824	1 40
England,	1690	1 33	1821	1 58
Great Britain,	1785 1789	1 43	1800 1804	1 47
France,	1776	1 25½	1825 1827	1 39½
Canton of Vaud,	1756 1766	1 35	1824	1 47
Lombardy,	1769 1774	1 27½	1827 1828	1 31
Roman States,	1767	1 21½	1829	1 28
Scotland,	1801	1 44	1829	1 59

The mortality, therefore, has been diminished in Sweden, more than one third in 61 years ; in Denmark, two fifths in 66 years ; in Germany, two fifths in 37 years ; in Prussia, one third in 106 years ; in Würtemberg,

two fifths in 73 years; in Austria, one thirteenth in 7 years; in Holland, one half in 24 years; in England, four fifths in 131 years; in Great Britain, one eleventh in 16 years; in France, one half in 50 years; in the Canton of Vaud, one third in 64 years; in Lombardy, one seventh in 56 years; and in the Roman States, one third in 62 years. The mortality has been at the same rate in Russia and Norway. It is augmenting in the kingdom of Naples. According to Sussmilch, one person died in 36, in all the European States, 80 years since. We calculate that the average proportion of late years will not be one in 40. This will be a diminution of one ninth taking the aggregate of the population of the continent, if we can trust to general statistics. But we are rather inclined to think that in his time, the general mortality was less than a thirtieth part of the population. The circumstance that population has been increased more than one third, may lead us to imagine that that rate is less than what exists at the present day.

For the same reasons, there has been a gradual diminution of mortality in the principal cities of Europe. The number of deaths compared with the whole population, at distant periods, gives the following proportions.

Paris,	1650	1 death to 25 inhabitants; in	1829	1 to 32
London,	1690	1	24	1828 1 55
Berlin,	1755	1	28	1827 1 34
Geneva,	1561	1	18	1821 1 43
Vienna,	1750	1	20	1829 1 25
Rome,	1762 to 1771	1	21	1828 1 31
Amsterdam,	1761 1770	1	25	1828 1 29
Cambridge,	1811	1	41	1821 1 59
Norfolk,	1811	1	50	1821 1 59
Manchester,	1757	1	25	1821 1 58
Birmingham,	1811	1	30½	1821 1 43
Liverpool,	1773	1	27	1821 1 41
Portsmouth,	1800	1	28	1811 1 38
Petersburg,	1768	1	28	1821 1 48
Stockholm,	1758 1763	1	19	1827 1 26

Thus the mortality has been diminished in Paris in 80 years more than one third; in London, in 178 years, considerably more than one half; in Berlin, in 72 years, nearly one fourth; in Geneva, three fifths in 261 years; in Vienna, in 80 years, one fourth; at Rome, in 63 years, one half; at Amsterdam, in 64 years, one sixth; at Cambridge, two fifths in 10 years; at Norfolk, one fifth in 10 years; at Manchester, three fifths in 64 years; at Birmingham, more than two fifths in 10 years; at Liverpool, one half in 38 years; at Portsmouth, more than one third in 11 years; at Petersburg, more than two thirds in 40 years; at Stockholm, more than one third in 67 years.

The causes of the greater part of the mortality in the countries and cities of Europe, are the following. The dampness of the air occasioned by marshes, especially in warm countries; the effects of poverty in the lower orders; scarcity of food, or its high price compared with labor; pestilential maladies; inclemency of seasons, particularly violent changes in temperature; closeness, slovenliness and unhealthfulness of houses, prisons, hospitals, and monasteries; the excessive use [rather the use] of alcoholic drinks, and the habit of intoxication; excessive and unintermitted labor, especially in infancy and childhood; finally, wars, less from actual engagements than from fatigue, forced marches, and frequently the wretched management of armies.

The causes of the diminution of mortality in those counties where there



is progressive civilization are, the draining of marshes and the embankment of rivers; the fortunate subdivision of public labor, so as to give to each one a proportion of labor and subsistence; the abundance and good quality of food; care and proper nourishment for infants, continued in schools, in the labors of manufactories, and in public establishments; vaccination and health regulations, which prevent the importation or development of foreign contagious diseases; the low price of the products of industry, which allows to the less wealthy classes habits of cleanliness, formerly equally unknown and impossible, but which give them the means of escaping from the inclemency of the seasons; finally, the successful measures which have been adopted to put an end to the unhealthfulness of villages, and specially to that of colleges, theatres, hospitals, prisons, meeting-houses, and other public establishments, which, in multitudes of places has been effected by means of ventilation, fuel, and cleansing.

One way of enabling us to appreciate the decisive results of the improvements whose influence on mortality during the last hundred years, we have been considering, will be to look at three countries where the progress has been most sensible. If we join in one groupe, England, Germany, and France, we shall find that the average mortality in this great and populous region, was formerly 1 in 30, whereas it is now each year but 1 in 48. This difference will reduce the number of deaths in the three countries together, from 1,900,000, to less than 1,200,000. Every year, 700,000 human lives, (or 1 in 83 of the inhabitants,) owe their preservation to the social ameliorations effected in three countries of western Europe, where efforts to obtain such results have been most successful.

Thus the effect of an advanced civilization is not simply to adorn human life; by it human life is much prolonged, and rendered less uncertain. While it diminishes greatly the number of deaths, one effect of it is to restrain and diminish the annual number of births proportionably to the population. It is, on the other hand, a characteristic of a barbarous age, that a great number of births should be equalled or even surpassed by the extent of mortality. In the first case, when men arrive in a mass to a perfect moral and physical development, the population will be vigorous, intelligent and manly. In the other case, men remain in perpetual infancy, while successive generations are rapidly hurried off, without being able to derive any experience, in passing, for the amelioration of the social economy.

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#### RECEIPTS OF BENEVOLENT SOCIETIES.

WE take the following from the London Missionary Register for December, 1835. The whole sum, £778,035 17s. 5d., in our money, reckoning 4s. 6d. to the dollar, amounts to \$3,457,591 54. Some very considerable contingencies, arising from legacies and government appropriations, both in this country and in Great Britain, have contributed to this result. The legacy of Mr. Cock of Colchester, England, amounted to £33,000. The government and parliamentary grants reached nearly to the sum of £17,000. It should be observed also, that a considerable portion of the whole amount consists of payments for books sold; those sold by the Bible, Christian Knowledge, and Religious Tract Societies in Great Britain, amounted to about £140,825; and those by the American Bible, Tract, and Sunday School Societies, to £23,926. By the American Presbyte-

rian Education Society, we suppose that the compiler means the Board of Education of the General Assembly. Some American Societies are not included—such as the American Temperance, Philadelphia Bible, Baptist Tract, Northern Baptist Education, and, what is somewhat surprising, the American Home Missionary. As soon as the next reports of the various American Societies are prepared, we may make out an amended list for the Register.

BIBLE.				SEAMEN'S.			
		Year.	Income.			Year.	Income.
			£ s. d.				£ s. d.
American.....	1831-35..	22679	3 0	German Evangelical.....	1833-34..	3537	0 0
British and Foreign.....	1834-35..	107926	1 9	Gospel Propagation.....	1834-35..	25475	9 11
Edinburgh.....	1834-35..	2926	7 3	London.....	1834-35..	58091	2 3
French Protestant.....	1834-35..	1091	15 10	Rhenish.....	1833-34..	1440	13 4
French and Foreign.....	1834-35..	1154	17 6	Scottish.....	1833-34..	6140	4 9
Hibernian.....	1833-34..	5220	2 3	Serampore.....	1833 ..	4212	7 2
Merchant Seamen's.....	1833-34..	849	6 4	United Brethren .....	1833 ..	11846	7 11
Naval and Military.....	1834-35..	2991	0 8	Wesleyan .....	1834-35..	60130	0 6
Trinitarian.....	1834-35..	2467	13 9				
EDUCATION.				TRACT AND BOOK.			
American.....	1834-35..	18689	2 0	American Tract.....	1834-35..	20769	14 0
American Presbyterian.....	1831-35..	10553	14 3	Church of England Tract.....	1834-35..	487	15 9
American Sunday School.....	1834-35..	20700	0 0	French Protestant Tract.....	1834-35..	1023	8 4
British and Foreign School.....	1834-35..	2645	10 0	Irish Tract and Book.....	1834 ..	3871	0 5
Chinese and Indian Female Education..	1834-35..	1118	5 6	Prayer Book and Homily.....	1834-35..	1960	1 10
Irish Sunday School.....	1834-35..	3238	7 2	Religious Tract.....	1834-35..	56411	16 4
Kildare Place.....	1833 ..	4392	5 7				
Ladies' Negro Children Education.....	1834-35..	2536	7 0				
National.....	1834-35..	1989	10 5				
Newfoundland and Br. N. A. School...	1834-35..	2512	10 2				
Sunday School.....	1834-35..	269	7 6				
Sunday School Union .....	1834-35..	7600	13 7				
JEWS.				MISCELLANEOUS.			
London.....	1834-35..	12458	16 11	American Colonization.....	1834 ..	5153	10 0
MISSIONARY.				British and Foreign Temperance.....	1834-35..	1313	1 6
American Board.....	1834-35..	36751	10 0	Christian Instruction .....	1834-35..	1641	19 4
American Baptist.....	1834-35..	11601	18 0	Christian Knowledge.....	1834-35..	71833	15 5
American Episcopal.....	1831-32..	6003	9 0	Continental.....	1834-35..	1639	15 1
American Methodist.....	1834-35..	9000	0 0	District Visiting.....	1834-35..	2 6	1 2
American Western For. Miss.....	1834-35..	3977	2 0	Hibernian (London).....	1834-35..	9037	8 1
Baptist.....	1834-35..	35899	0 11	Irish Scripture Readers'.....	1834 ..	1856	12 1
Baptist (General).....	1833-34..	1532	1 1	Irish Societies of Dublin and London..	1834-35..	53 6	0 2
Church.....	1834-35..	69582	4 8	Lord's Day Observance.....	1834-35..	385	8 2
Church of Scotland.....	1834-35..	2500	0 0	Peace .....	1834-35..	700	5 10
French Protestant.....	1832-34..	1404	7 6	Reformation .....	1834-35..	2550	0 0
				United Brethren's Irish Readers'.....	1833-34..	195	8 8
				Total.....		£778,035	17 5

## NUMBER OF CHILDREN IN A COURSE OF EDUCATION IN ENGLAND AND WALES.

IN 1833, circulars were issued from the Home Department to the Overseers throughout the kingdom, in order to ascertain the actual amount of children under education. Two volumes of an abstract, formed out of the replies from thirty-three counties, containing a population of 10,117,800 souls, have just appeared. This is a very little less than three-fourths of the kingdom; and, if an average be formed from this large proportion, it will appear that the total number of children who are receiving daily instruction, is about 1,277,000, and the total number receiving Sunday instruction is about 1,548,000. But the abstract does not enter sufficiently into particulars to make it appear to what extent duplicate entries have occurred in regard to the daily and the Sunday school returns. The committee, therefore, have not any sufficient data for ascertaining the exact amount of children now under a course of instruction in England and Wales. The gross total of these scholars, according to the abstract, must be somewhere between the amount of Sunday scholars and the joint amount of Sunday scholars and daily scholars, diminished by the daily scholars comprised in the Sunday school returns.

It appears, from the parliamentary abstract, that the daily schools consist of 2,985 infant schools with 89,005 scholars, and 35,986 other schools containing 1,187,942 scholars; forming a total of 1,276,947 scholars. The same document states the Sunday schools at 16,828, and the scholars at 1,548,890.—*London Miss. Reg.*

LIST OF THE  
**Presbyterian and Congregational Ministers,**  
 WESTERN RESERVE, OHIO.

Prepared by Rev. Ansel R. Clark, Hudson, Ohio.

[CONCLUDED FROM PAGE 232.]

**Cuyahoga County.**

THIS County was organized in 1810. In 1820, it contained 6,328 inhabitants, and in 1830, 10,373. It lies on Lake Erie, about midway of the Reserve, from east to west. It contains 18 townships and 11 churches, no one of which has at present a settled pastor, (though Mr. Aiken is soon to be installed,) and 4 of which are now destitute. There are 8 townships in which there is no Presbyterian or Congregational church. Cleveland is the seat of justice for this county.

**BRICKSVILLE.** This church has had stated supplies successively from *Messrs. Shaler, Breck, Pepon, and Chapin.*—*Mr. Shaler* preached here a part of his time, one year, while he was pastor of the church in Richfield, Medina county.—*Mr. Chapin* studied theology with Rev. Drs. Nott and Yates, of Union College, and was settled pastor for several years in Granby, Mass. Soon after his dismissal from that place, he came to the Reserve, in 1830—labored in the townships of Newbury and Russell, where he gathered two churches—went from thence to Willoughby, (then called Chagrin,) Cuyahoga county, and there also gathered a church, which he supplied a year or two, and subsequently he commenced preaching to the church in this place, where he still continues.

**BROOKLYN.** This church has enjoyed successively the labors of *Messrs. McLean, Bradstreet, and Drake.*—*Messrs. McLean and Bradstreet* preached here one year, each a part of the time, while they were supplying the church in Cleveland.—*Mr. McLean* was subsequently settled at Beavertown, Pa.—*Mr. Drake* served an apprenticeship to the printing business. He had serious thoughts of going in the capacity of a printer on a foreign mission; but ill health prevented. He had for years a strong desire to study for the ministry, but could not divest his mind of the impression that he was unfit for that holy and responsible work, until it was too late to pursue a regular collegiate course. He studied theology with Rev. S. W. Brace, of Skaneateles, and Rev. Levi Parsons, of Manlius, N. Y.—was licensed June 21, 1831, and ordained as an evangelist, August 7, 1833, and soon after, came to the Reserve and commenced preaching in this place. He had previously preached for a season, in New York State.

**CLEVELAND.** This place, in importance, is second to no one in Northern Ohio. It is destined to rival other cities in the West. Its improvement, both in its moral and commercial interests, is most rapid. Six years ago there were but 3 or 4 male Presbyterian professors in town. Now, the church contains nearly 200 members, many of whom are among the first in the place, both in intelligence and wealth.—*Mr. Bradstreet*, the successor of *Messrs. McLean and Stone*, left Andover Theological Seminary with the class of 1822—labored in Cleveland from August, 1823, to January, 1830, and subsequently in Vermillion, Huron county. While at Vermillion, his health failed, so that he was unable to preach, except occasionally. About this time he accepted an invitation to become editor of the Ohio Observer, in which business he continued somewhat over one year, from the summer of 1833. After leaving the paper, he commenced preaching in Perrysburg, on the Maumee river, in Wood county, where he still continues with improved health.—*Mr. Hutchings* left Princeton Theological Seminary with the class of 1833, and after preaching in Cleveland between one and two years, he embarked, under the patronage of the American Board of Commissioners for Foreign Missions, on a mission to Ceylon.—*Mr. Aiken*, the successor of *Mr. Keep*, and the present minister at Cleveland, left Andover Theological Seminary in 1817—was settled for a number of years in Utica, N. Y., from which place he was called to take the charge of the church in this place. While at Utica, he was permitted to witness a powerful revival of religion among his people.



**Village Church.** This church in 1834 was set off from the church in Cleveland. Cuyahoga river separates them. Considering the location and commercial advantages of this village, and the character of the friends of religion, here residing, much is reasonably expected from the church.—*Mr. Keep* studied theology with Rev. Asahel Hooker, of Goshen, Conn.—was settled for a number of years in Blandford, Mass., during which time he performed an agency of several months for the American Education Society—was afterwards settled in Homer, N. Y., and on being dismissed from that place, he came by invitation to Cleveland, and there commenced laboring in December, 1833. Last May he left Cleveland and commenced as “stated supply” to preach to the church in this village. *Mr. Keep*, during his ministry thus far, has witnessed several revivals of religion.

**DOVER.** After *Mr. Coe*, *Mr. Hyde* labored here sometime as stated supply, and then was called to the first church in Madison, Geauga county.—*Mr. McCrea* studied theology with Rev. Harvey Coe, of Vernon, Trumbull county. He continued pastor of the church in Dover about 7 years and a half—then spent 3 years as “stated supply” in Westfield and Harrisville, Medina county—was installed over the church in Penfield, Loraine county, September, 1834, and dismissed, October, 1835. He now resides at Westfield, and preaches south of the Reserve.—*Mr. Keys* studied theology with Rev. James Richards, D. D., of Morristown, N. J., and now professor in Auburn Theological Seminary—and with Rev. John Rogers, D. D., of New York city—was licensed August 3, 1805—ordained in Perth Amboy, N. J., August 21, 1807—was installed over the church in Talmadge, Portage county, September, 1824, and remained pastor nearly 8 years—preached in Dover over 3 years, and has recently left the place. The Dover church was organized in Lee, Mass., June 5, 1811, with a view to be established in this place. The members removed in the following autumn, and at present are without a minister.

**EUCLID.** This church has had two settled pastors, *Messrs. Barr* and *Peet*, and four “stated supplies,” *Messrs. Stone*, *Bradstreet*, *Scott*, and *Adams*.—*Mr. Barr* was father of the late and lamented Joseph Barr, who died of the cholera, on the eve of embarking for Africa, to preach the gospel to the benighted inhabitants of that continent. *Mr. Barr* studied theology with Rev. Thomas E. Hughes, of Beaver county, Pa.—was licensed September, 1809, by Harford, now Beaver, Presbytery—ordained and installed August, 1810, over the church in Euclid, and continued pastor 10 years. After his dismissal, he preached a number of years in Wooster, Ohio, and subsequently acted as agent for the General Assembly’s Board of Missions in Ohio, nearly two years; and finally preached as “stated supply,” in Rushville, Ia., where, on the 28th of August, 1835, he died, in the 60th year of his age. At the time of *Mr. Barr*’s ordination, (1810,) there were on the Reserve, besides himself, six Presbyterian ministers; *Joseph Badger*, *William Wick*, *Nathan B. Derrow*, *Jonathan Leslie*, *Joshua Beer*, and *John Bruce*, three of whom are now living.—*Mr. Wick* was the first installed minister on the Reserve, though *Mr. Badger* commenced his missionary labors a few months previous.—*Mr. Peet* studied theology at Princeton and Auburn Theological Seminaries—was pastor of the church in Euclid more than 7 years—and in April, 1833, was dismissed to accept an agency for the American Seaman’s Friend Society, for the western waters. In this capacity he has acted since, and resides at Buffalo, N. Y. [He has lately become editor of the Buffalo Spectator.]—*Mr. Adams* left Andover Theological Seminary with the class of 1827. He spent some time in the Southern States, and also in New England, and arrived on the Reserve in 1834, and commenced preaching in Euclid, September, 1834, where he still continues.

**NEWBURG and ROCKPORT.** These churches never had regular “stated supplies,” but occasional preaching from different ministers, at different times.

**OLON.** Two or three years since, a colony of Christians from Boscawen and Canterbury, N. H., emigrated to this place, where *Mr. Nutting* had been preaching for some time. After graduating at Dartmouth College, he labored as an instructor in Randolph Academy, Vermont, 5 years—then 3 years in Catskill Academy, New York, where, at the same time, he studied theology with Rev. David Porter, D. D. After closing his services in that place, he returned to Randolph, and taught the Academy 6 years longer, except a part of one year, which he spent in teaching in Hampden-Sydney College, Virginia. In 1829 *Mr. Nutting* was elected professor of languages in Western Reserve College.

**STRONGSVILLE.** *Mr. Woodruff* left Andover Theological Seminary in 1812, and soon after came to the Reserve under the patronage of the Connecticut Missionary Society—was installed over the church in Talmadge, Portage county, May 1814, and re-

mained in this connection 9 years—was settled pastor of the church in Strongsville about 9 years longer, and dismissed in April, 1834. Before and after his dismissal from this place, he labored a part of his time as "stated supply" in some of the adjoining churches. Some time in 1835, he removed to Worthington, near Columbus, where he is now preaching.—*Mr. Blood* left Andover Theological Seminary in 1831—preached about 3 years in Kentucky, and in the southern part of Ohio; from whence, in February, 1834, he removed, by invitation, to Cleveland, to labor in behalf of the boatmen on Lake Erie, and continued here until November following, when he commenced preaching in Strongsville.

**WILLOUGHBY.** In this place is established the Willoughby University, the medical department of which has already gone into operation, but not with very flattering prospects of success. The church is at present vacant.

### Geauga County.

This county was organized in 1805. In 1820, it contained 7,791—in 1830, it contained 15,813 inhabitants. It lies between Ashtabula and Cuyahoga, and contains 23 townships, and 23 churches, 5 of which are now destitute. There are 3 townships in which there is no Presbyterian or Congregational church.

**BAINBRIDGE.** The present minister of this church is *Mr. Slater*, who also preaches a part of his time in Newbury.

**BATAVIA.** *Mr. Barrett* studied theology with Rev. William Frothingham, of Lynn, Mass.—was licensed by the Andover Association, June 4, 1816—came to the Reserve in 1824—has statedly supplied for different periods, at different times, the churches of Batavia, Parkman, and Troy—was installed over the church in Mesopotamia, Trumbull county, in 1827, and remained pastor of that people 4 years. He now preaches to the churches in Bristol and Southington, Trumbull county.—*Mr. Bridgeman* closed his theological studies at Auburn, in 1830, and soon after removed to Michigan, where he remained until July 1833, when he came to the Reserve and commenced preaching in Batavia and Huntsburg. His labors are now confined to the latter place.—*Mr. Leslie* is the present minister of Batavia.

**BURTON.** *Mr. Humphrey* had passed the age of 24 when he commenced fitting for college—graduated at Middlebury college 1813—was licensed in the year after—ordained as an evangelist in March, 1815, in Canton, Conn.; and being commissioned by the Connecticut Missionary Society, he arrived on the Reserve in August following. He soon commenced preaching in Burton and Canton, (now called Claridon,) and in October, 1815, was installed over the church and congregation embraced in these two townships. While he remained pastor of this church, he spent a portion of his time as a missionary in different parts of the county. After his dismissal, he preached two years in Conneaut, Ashtabula county, and then removed to St. Joseph's county, in the western part of Michigan, and is now preaching with his usual faithfulness to the people of that destitute region.—*Mr. Witter*, the present pastor of Burton church, studied theology at Auburn Theological Seminary. He has spent a portion of his time, since his settlement, in some of the neighboring churches. The church in Burton, at its formation, numbered 8 members; it has now 125. There is an academy in this town.

**CHARDON.** This place is the seat of justice for Geauga county.—*Mr. Olds* was formerly a deacon in one of the eastern churches. After removing to this country he became an active member of the church in Madison—was a judicious and successful laborer in protracted meetings—was licensed more than a year since by the Presbytery of Grand River, and in June, 1835, was ordained as an evangelist by the same body.

**CHESTER.** This church has had 4 "stated supplies," *Messrs. Badger, Burbank, Palmer, and Goodell*, and one settled pastor, *Mr. Scott*.—*Mr. Burbank* left Andover Theological Seminary with the class of 1824. After preaching here and in Kirtland 2 years, he accepted a call from the first church in Madison, to become their pastor, and was installed January, 1830. In this connection he remained over 4 years, and on the same day of his dismissal, his successor was installed. He now supplies the churches of Mesopotamia and Bloomfield, Trumbull county.—*Mr. Goodell* left Auburn Theological Seminary in 1830, and was one of the seven missionaries, who emigrated that fall to the State of Missouri, where he preached nearly two years. Since his arrival on the Reserve, he has supplied the church in this place one year—the church in Franklin, Portage county, one year—and the churches of Westfield and Harrisville, Medina county,

one year. He now preaches in Chatham, Medina county. The church in Chester is at present vacant.

**CLARIDON.** *Mr. Humphrey's* successor was *Mr. Tracy*, who studied theology with Rev. Bennet Tyler, D. D., while he was president of Dartmouth College. Soon after the close of his studies, Mr. Tracy came to the Reserve, and was settled pastor of this church about 6 years. Having received an appointment from the American Board of Commissioners for Foreign Missions, to an agency in their behalf, in Indiana, he was dismissed October, 1834. During his ministry at Claridon, there were several extensive revivals of religion, some of the subjects of which are now preparing to preach the gospel.—*Mr. Pratt* is the present minister in that place. There is an academy here taught by a Mr. Canfield, graduate of Yale College.

**CONCORD.** *Mr. Swift* studied theology with Rev. Chester Wright, of Montpelier, Vt. After being licensed, he preached awhile in Bethel, Vt., and subsequently in the vicinity of Columbus, Ohio. He labored as stated supply in Charlestown and Brimfield one year, and has since been preaching in this place and in Richmond.

**HAMPDEN.** *Mr. Cobb* is son of Rev. Dr. Cobb, of Rochester, Mass. He left Andover Theological Seminary in 1825—preached a short time in the southern part of Massachusetts—afterwards, two or three years in the island of Nantucket—arrived on the Reserve either at the close of 1829, or early in 1830—preached for a time in Huntsburg and Mesopotamia, and in October, 1830, was installed over the united churches of Hampden and Kirtland. From the latter he was dismissed in April, 1833, and from the former in September, 1834. Subsequently he taught the Academy in Parkman, and at the same time preached to the church in that place, and to the churches in Bristol and Southington. He is now laboring south of the Reserve.—*Mr. Stuart* left Andover Theological Seminary in 1828—was settled for a number of years in Essex, Vt.—came to the Reserve in January, 1835, and after supplying this church and that of Montville for six months, he returned to New England.

**HUNTSBURG.** This church has had stated preaching at different times, from *Messrs. Strong, Witter, Cobb, Wilson, Lyman*, and *Bridgeman*.—*Mr. Strong* came into the country over 16 years ago, and after preaching several years, he left the ministry entirely, and devoted his time to agricultural pursuits. He now resides in Madison.—*Mr. Wilson*, on closing his studies at Auburn Theological Seminary, came to the Reserve, and preached one year to the churches of Huntsburg and Thompson, over the last of which he was installed, February, 1832, and dismissed April, 1833. He has since been preaching in Sherman, N. Y.—*Mr. Lyman* studied divinity with Rev. Dr. Porter, of Catskill, N. Y.—was settled once or twice in New York, and subsequently came to the Reserve, and after supplying the church in Painesville about one year and a half, in 1826 and 1827, he returned to New York, where he labored as stated supply, or settled pastor, until 1832, when he returned to the Reserve, and has since been preaching, at different times, in Huntsburg, Montville, and Thompson. At the last mentioned place, he still continues.—*Mr. Bridgeman* is the present minister in Huntsburg.

**KIRTLAND.** This church has enjoyed successively the labors of *Messrs. Badger, Burbank, Cobb*, and *Coe*.—*Mr. Coe* never graduated, but received the degree of A. M. from Yale College. While pursuing his theological studies, he attended a course of lectures, delivered by Rev. Dr. Taylor, of New Haven, Conn.—was licensed in November, 1831, by the New Haven Association, and in July following, he commenced preaching in Kirtland, where he still continues.

**LE ROY.** *Mr. Austin* is the present minister of this town.

**MADISON.** *First Church.* This church formerly spread over the territory, occupied now by the second church, and the Unionville church. But in consequence of a flourishing village in Unionville, on the line of the town, and south of the centre, and of the village at Centreville; and also in consequence of the three ridge roads, one mile between each other, and running east and west, and thus territorially dividing the congregation, a division of feeling sprung up, which finally resulted in the formation of two new churches. The first church has had three pastors, *Messrs. Hyde, Burbank*, and *Kelley*, and four "stated supplies," *Messrs. Winchester, Pratt, Austin*, and *Stone*.—*Mr. Hyde* was the son of the late Rev. Dr. Hyde, of Lee, Mass., with whom he studied theology. Mr. Hyde supplied for a time the churches of Dover and Sheffield; and in August, 1819, was installed over the first church in Madison. His father preached the installation sermon. He continued in this place for 3 or 4 years, when suffering considerably from pulmonary affection, he returned to New England, and died at his father's



house, in Lee, August 12, 1824.—*Mr. Winchester* studied theology with Rev. Holland Weeks, of Abington, Mass., and came to the Reserve in 1825, having preached, for some time previous, in the vicinity of Rochester, N. Y. He labored a portion of his time, after his arrival in Ohio, in the two churches of Madison. From 1831 until his death, he devoted his whole attention to the restoration of the Jews. He believed in their literal return to Jerusalem, before their conversion, with all their Mosaic rites and ceremonies. *Mr. Winchester* "was a friend to the descendants of Abraham, and had studied the prophecies respecting their future destination, perhaps more than any other man now living. He devoted many of his last years almost wholly to the study of the prophecies respecting their restoration. Nor was he contented with theory and speculations alone. He labored for 3 or 4 years indefatigably, to turn the attention of the Christian public to the subject, and to persuade the Jews that Jesus Christ is the Messiah. To accomplish which, he denied himself the domestic comforts he might have enjoyed, in the bosom of an affectionate and beloved family, travelled thousands of miles in the United States—crossed the Atlantic, and spent one summer in England. He expected soon to embark for the shores of the Mediterranean, with a hope he might do something to prepare the way for the return of Israel to the land of their fathers. He constructed a map of the land of Palestine, and a grand view of the temple, as described by the prophet Ezekiel." He died in Madison, where his family now reside, August 17, 1835.—*Mr. Kelley* is the present pastor of this church.

*Second Church, and Unionville Church.* Since *Mr. Woodruff's* dismissal, *Mr. Saunders*, who had previously taught the Academy in Painesville, has commenced preaching as "stated supply" to these churches. He studied theology at New Haven Theological Seminary.

**MONTVILLE and MUNSON.** These churches are now destitute.

**NEWBURY.** *Mr. Slater* is the present minister of this place.

**PAINESVILLE.** This church is situated in the bosom of a flourishing village, on the banks of Grand River.—*Mr. Darrow* was one of the first ministers who came to the Reserve. After leaving Painesville, he was settled in Vienna, Trumbull county.—*Mr. Loomis* was settled in Painesville 5 years. After his dismissal, he returned to New York, and there died.—*Mr. Sheldon* was successor, and subsequently settled in Franklin, Portage county.—*Mr. Adams* studied theology with Rev. Drs. Nott and Yates, of Union College—was settled for a number of years in Ludlowville, N. Y.—preached in Milan and Sandusky, Huron county—settled in Painesville 3 years and a half, from which place he returned to New York, and has since been preaching in Hammondsport, on Cayuga Lake.—*Mr. Fitch* left Andover in 1830—was settled in Belfast, Me. one year or more—and afterwards preached in one or two places in that State some time, and then came to Painesville, where he still continues.

**PARKMAN and RUSSELL.** These churches are now destitute.

**RICHMOND.** This flourishing village is in the township of Painesville, and is situated near the mouth of Grand River.—*Mr. Swift* is the present minister.

**THOMPSON.** *Mr. Lyman* preaches here at present.

**TROY.** *Mr. Pool*, the present minister, never had a collegiate education, but received the degree of A. M. from Williams College. He studied theology with Rev. Dr. Packard, of Shelburne, Mass.

### Huron County.

This County is the most western of any on the Reserve, and was organized in 1815. In 1820, it contained 6,675 inhabitants—and in 1830, embraced 13,341 inhabitants. It contains 31 townships, and 18 churches; 7 of which are vacant. There are 12 townships in which there is no Presbyterian or Congregational church, though in Margaretta in May 1819, there was a church formed, which, however, has for several years been extinct. A *Mr. Smith*, recently from New York, is preaching in that town and in the vicinity.

**BERLIN.** This church has been supplied successively by *Messrs. Betts, Judson, Barber, and Crawford*.—*Mr. Betts* labored here a part of his time one year and a half—and *Mr. Judson*, two years and a half.—*Mr. Barber*, on closing his theological education, entered upon an agency for the American Sunday School Union for Ohio, for a season—

afterwards preached two or three years in Marion county, from whence he was called to instruct in the Huron Institute, at Milan in this county. While principal of the Institute, he preached on the Sabbath to some of the neighboring churches, as his health would permit, which finally became so much impaired as to compel him in the summer of 1835, to relinquish the business of teaching. He now supplies the church in Vermillion.—*Mr. Crawford* studied divinity with Rev. S. Porter of Geneva, New York; and, after being licensed, preached for a time in that State. Over a year since he came to Berlin, and is now the "stated supply" of the church in that place.

**BRONSON.** This was connected with the church in Peru, until some time in the present year, when a new one was formed. It is now destitute.

**CLARKSFIELD.** *Mr. Robbins* preached in a number of places on the Reserve, and some years since returned to New York State, where he is now laboring.—*Mr. Betts* arrived on the Reserve in January 1829, and was installed over the church in Wakeman, in April following. In this connection he still continues, and spends a part of his time in Clarksfield, as "stated supply."

**FITCHVILLE.** *Mr. Beach* preached to several churches at different times for eight years. Was settled pastor of the church in Peru for more than two years, from July, 1827, to August, 1829. On leaving his charge in Norwalk, in 1832, he removed to Michigan, and is now settled over the church in Ann Arbor.—*Mr. Dunton*, besides preaching in Fitchville, has supplied the churches of Florence, Norwalk, Peru, and Ruggles. He has recently closed his labors at Fitchville, which is now destitute.

**FLORENCE.** *Mr. Alfred H. Betts* is, at present, supplying the church in this place.

**GREENFIELD.** This church has been successively supplied by *Messrs. Coe, Congar, Edwards, Russ, and Salmon*.—*Mr. Edwards* studied theology with Rev. Asahel Hooker of Goshen, Conn.—was settled over the church in West Stockbridge, Mass., Oct. 4, 1809, and dismissed June 23, 1812. Commenced preaching in Greenfield in November, 1826—preached also at different periods in New Haven, and in Harrisville. Since 1831, he has preached but occasionally and now resides in Ripley.—*Mr. Salmon* pursued the study of medicine, and after practising a time, he turned his attention to theology—studied with Rev. Dr. Woodbridge, now of New York city, and completed his education at Princeton Theological Seminary. Since his arrival on the Reserve, he has spent a considerable portion of his time in Greenfield, Peru, and Monroe. He now supplies the church in Peru. Greenfield is destitute.

**HURON.** This church is located in the midst of a population, that had long been without the restraints of the gospel, and distinguished for its great wickedness. Till within a few years, the village, at the mouth of Huron river, was noted for immorality, Sabbath-breaking, profaneness, intemperance, &c.—*Mr. Beecher* was educated at the Southern and Western Theological Seminary, in Tennessee. After preaching a year or two in that State, he labored as an agent for the Pre-byterian Education Society, in that vicinity, for about two years longer, and came to the Reserve last fall, and is established at Huron, where he still is.

**LYME.** This church has enjoyed successively the labors of two pastors, *Messrs. Sullivan, and Congar*.—*Mr. Sullivan* studied theology under the tuition of Rev. Otis Thompson of Rehoboth, Mass. Not long after being licensed, Mr. Sullivan came to the Reserve—preached for a season in Norwalk, Ridgefield, Huron, before any churches were there formed—was settled in Lyme about four years—and afterwards supplied the church in Wellington, Loraine county—the church in Medina, Medina county—and the church in Canfield, Trumbull county. He is now preaching in Durhamville, Oneida county, New York.—*Mr. Congar* studied divinity with Rev. J. T. Benedict of Chatham, New York—came to the Reserve in 1822—has supplied, at different times, a number of churches in this county—and was installed over the church in Lyme, where he still continues.

**MILAN.** There has never been a pastor settled in this place.—*Mr. Shipman* left Andover Theological Seminary in 1821, and after supplying this church nine months, returned to New England—and is now settled pastor in Southbury, Conn.—*Mr. Demund*, soon after leaving Princeton Theological Seminary, came to this place, and supplied this church six months, and then returned to the east, and is now settled over a Dutch Reformed church in Pomplar, N. J.—*Mr. Judson*, the present minister, after closing his education at New Haven Theological Seminary, served as agent for the American Sunday School Union, in the State of Ohio. On leaving his agency, he came to this

county, and commenced preaching statedly, in Milan. He has also preached occasionally in many destitute places in different parts of the county, in some of which there were no churches formed. For a year past, he has spent a portion of his time in connection with Mr. Congar, in conducting protracted meetings in counties west of the Reserve. Many of these meetings have been attended with the manifest power of the Holy Ghost, "convincing of sin, of righteousness, and of a judgment." There is in Milan, a flourishing, preparatory school, in high repute, named "Huron Institute." At present, it is taught by Messrs. S. C. Hickok, and B. Judson.

**NEW HAVEN.** The church in this place is now destitute.

**NORWALK.** This place is the seat of justice for Huron county. The church has been supplied successively by *Messrs. Beach, Dunton, Barber, Clark, Saunders,* and *Newton*.—*Mr. Clark* left Auburn Theological Seminary, in 1833—preached here one year, and is now supplying the church in Brownhelm, Loraine county.—*Mr. Saunders*, after graduating, was tutor, for some time in the college of New Jersey. Subsequently to completing his theological education at Princeton, he was settled over the church in South Salem, N. Y., for eleven years;—came to Ohio in 1834, and after supplying the church in Norwalk a while, died of pulmonary affection, in Milan, June 3, 1885.—*Mr. Newton* was tutor in Yale college for two or three years—studied theology at New Haven, Conn., and came to Norwalk in July, 1835.

**PERU.** *Mr. Salmon* is the present minister of this place.

**RIDGEFIELD and MONROE.** *Mr. Palmer* preaches to this church still, when his health will permit.

**RIPLEY.** This church has no "stated supply."

**RUGGLES.** *Mr. Buffett*, son of Rev. Mr. Buffett of Greenwich, Conn., left Andover Theological Seminary in 1823—was settled in Atwater, Portage county, about six years—supplied the church in Ruggles one year, and now resides in Franklin, Portage county. This church is now vacant.

**SANDUSKY.** This church is established in a place which promises to become quite populous and wealthy. The village is situated on Sandusky bay. A rail-road to Dayton, Ohio, has already been projected and commenced; and when finished will serve very much to increase the importance of the place. The church is now destitute.—*Mr. Robbins*, on leaving Andover Theological Seminary, entered upon his duties, as tutor in Transylvania University in Kentucky, to which he had been previously elected. In this station he remained over one year. After leaving the University, he came to the Reserve; and commenced preaching in Sandusky. While here he was ordained as an evangelist by the Huron Presbytery. He is now settled over a church in Oxford, Mass.—*Mr. Roberts* studied theology with Rev. H. Daggett of Cornwall, Conn.—preached a number of years in the State of Maine—came to the Reserve in 1834, and supplied Sandusky one year. He is now preaching south of the Reserve.

**VERMILLION.** *Mr. Lyon* was pastor of this church two years. And after his dismission, he taught a select school in Brownhelm, Loraine county. And subsequently, he supplied the churches of Granger, and Sharon, Medina county.—*Mr. Griffith*, son of a clergyman in England, studied theology at Hackney college, England. He came into this county about the year 1832, and after preaching one year, returned to his native land.—*Mr. Barber* preaches here at present.

**WAKEMAN.** *Mr. Betts* is the present pastor of this church.

### Loraine County.

This County was organized in 1824, and in 1830 it embraced 5,696 inhabitants. It contains 18 townships and 14 churches, 7 of which are now destitute. There are 5 townships in which there is no Presbyterian or Congregational church. Elyria is the seat of justice for this County.

**AMHERST.** The church in this place has occasional supplies.

**AVON.** *Mr. Ladd* commenced preaching in 1811 in England, while he was connected with the Wesleyan Methodist denomination. He continued in this connection



thirteen years, and in 1824 withdrew from the Methodists, and united with the Congregational Dissenters. He was pastor of a church in that denomination in England, until 1834, when he came to America. Since his arrival, he has been preaching for the most of the time in Avon.

**BROWNHELM.** *Mr. Betts* studied the profession of medicine, and practised the same for a number of years. He studied theology with Rev. William Hanford of Hudson, and now of Windham, Portage county—has preached at different times to several feeble churches in Huron county, and vicinity, under the patronage of the Connecticut Missionary Society—was installed pastor of the church in Brownhelm, in April, 1821, and he remained in this connection for more than twelve years. He now preaches in Florence.—*Mr. Clark* is the present minister in Brownhelm.

**COLUMBIA.** The church here is vacant.

**CARLISLE.** *Mr. Eastman* studied theology with Rev. Evans Beardsley, of Morris Flats, N. Y.—preached for some years in that State—then came to the Reserve, and now lives at Oberlin.

**ELYRIA.** This church has ever pursued the scriptural course of having a *settled* pastor; and has enjoyed successively the labors of three ministers, *Messrs. Lathrop, Shipherd, and Eells*, and been frequently blessed with revivals of religion.—*Mr. Lathrop* studied theology with Rev. Mr. Armstrong, D. D.—was settled pastor of this church for five years—and was dismissed in August, 1830, to enter upon a permanent agency for the American Home Missionary Society, for the Reserve and Michigan, which office he still holds.—*Mr. Shipherd* studied theology with Rev. Josiah Hopkins, of New Haven, Vt., and now of Auburn, N. Y. After completing his education, he performed an agency for the American Sunday School Union, for the State of Vermont, a year or two—came to the Reserve in 1830—commenced supplying the church of Elyria, in October of that year—was installed in February following, and dismissed in September, 1832. Soon after his dismissal, he, and Mr. Philo P. Stuart, formerly connected with one of the South Western Indian Missions, projected, and executed a plan for establishing a colony of Christians in the township of Russia, Loraine county, to which they gave the name of Oberlin. Their original plan was, to connect with the colony an institution of learning, where youth of both sexes might be prepared for the various departments of life. At first, they aimed at nothing more than a good "preparatory school." The plan has, however, been since changed, and preparatory collegiate, and theological departments have been established with various modifications. *Mr. Shipherd* commenced preaching at Oberlin, in September, 1833, and was installed pastor of the church in that place in July, 1835.—*Mr. Eells*, the present pastor of Elyria church, is son of Rev. James Eells of Charlestown, Portage county. After closing his education at Princeton, he, in connection with his father, commenced a Manual Labor school in Worthington, Ohio, from which place he was called to take charge of the church in this town.

**GRAFTON, LA GRANGE, and PENFIELD.** These churches are now destitute.

**OBERLIN.** *Mr. Shipherd* is the present pastor of this church.

**OLMSTEAD.** This church is destitute.

**RIDGEVILLE, and SHEFFIELD.** The present minister of these two churches is *Mr. Monteith*, who was the first, or one of the first ministers, who preached in the city of Detroit. He also, at the same time, labored in other parts of the territory of Michigan. Subsequently, he was for a season, professor of languages in Hamilton college; and afterwards, instructor in the Manual Labor academy, established in Germantown near Philadelphia, Pa. From 1833, until the summer of 1835, he was teacher of the high school in Elyria, where he now resides.

**WELLINGTON, and BRIGHTON.** *Mr. Smith* was a member of Dartmouth college, but left college during his senior year, and did not graduate—studied theology a short time with Rev. Messrs. Lawton of Hillsborough, Whiton of Antrim, and Kingsbury of Mont Vernon, N. H.—was licensed by the Hollis Association in January, 1825, and came to Wellington, June following; and after preaching here and in the township of Penfield one year, he returned to New England, and was ordained as an evangelist, by an ecclesiastical council September, 1826. For several years past, he has been preaching in Maumee, Ohio, and vicinity.—*Mr. Talcott*, the present pastor of Wellington, came into the county soon after he completed his education, and was installed October, 1828, and has preached since, one year a part of his time, in Penfield.

**Medina County.**

This County was organized in 1818; in 1820, it embraced 3,082 inhabitants; and in 1830, 7,560. It contains 19 townships and 16 churches, of which 4 are destitute. There are 4 townships in which there is no Presbyterian or Congregational church. Medina is the seat of justice for the County.

**BATH.** This church has enjoyed successively the labors of *Messrs. Woodruff, Shaler, and Smith*. It is now destitute.—*Mr. Shaler* studied theology with Rev. Dr. Elliot of Conn.—came to the Reserve fifteen or sixteen years since, under the patronage of the Connecticut Missionary Society—was settled pastor of Richfield church nine years, and has labored here and in other towns as stated supply, at different periods and for different lengths of time. He now resides in Richfield.—*Mr. Smith*, the present minister, left Andover Theological Seminary in 1821—came to the Reserve in the year following—and preached one year in Boardman, Canfield, and Ellsworth, Trumbull county. After this, he spent over two years as a missionary in Illinois and Missouri—subsequently returned to the Reserve—has since labored in several places at different times, and for three years past has preached in Richfield.

**BRUNSWICK.** *Mr. Barnes* formerly preached in New York State for a number of years. Since he has been in the Reserve, he has labored at different times in Brunswick, Medina, and now supplies Weymouth church.—*Mr. Laine* left Andover Theological Seminary in 1834, and was installed pastor of this church in May, 1835.

**CHATHAM.** The present minister of this church is *Mr. Goodell*.

**GRANGER.** *Mr. Taylor* studied theology with the late Rev. Dr. Hyde of Lee, Mass; was settled twice, for a number of years each in Connecticut—came to the Reserve five or six years ago—supplied the churches of Granger, and Hinckley, for a season—and now resides in Freedom, Portage county. The church is vacant.

**GUILFORD.** *Mr. Noyes*, after remaining at Dartmouth college over one year, left on account of ill health—studied theology with Rev. Mr. Ide of Medway, Mass.—came to the Reserve, October, 1831, and has ever since been supplying this church.

**HARRISVILLE.** This church is now destitute.

**HINCKLEY.** *Mr. Laine* of Brunswick, preaches here a part of the time.

**LA FAYETTE.** *Mr. Boutelle* left Andover Theological Seminary in 1831—spent over three years in the western part of Ohio—and commenced preaching in this place and in Westfield, August, 1835.

**LITCHFIELD.** *Mr. Smith* studied theology with Rev. P. V. Bogue of Harpersville, N. Y.—was licensed in 1832, and ordained as an evangelist in 1834, by the Chenango Presbytery—and came to this place in June, 1835.

**MEDINA.** *Mr. Lee*, the present minister of this place, came to the Reserve in November, 1834, soon after closing his studies in Auburn Theological Seminary.

**Weymouth Church.** This church is located in the corner of Medina township, and its present minister is *Mr. Barnes*, who is also preaching a part of his time in the corner of Granger township, where there is no church formed.

**RICHFIELD.** *Mr. Cooke* studied at Williams college, but did not graduate—acquired his theological education under the tuition of Rev. John H. Rice, D. D., and professor Hiram Goodrich of Prince Edward, Va.—was licensed by the North Suffolk Association, Massachusetts, in August, 1830, and was ordained as an evangelist in September following—supplied the church in Richfield one year—the church in Plymouth, Richland county, one year—then the church in Gainesville, N. Y., one year, and is now preaching in Bloomfield, Mich.

**SHARON.** *Mr. Johnson*, the present minister, was settled in the ministry a number of years in New York State; and after his health failed, he came into this country, and settled in this place, where he is now preaching.

**WADSWORTH.** *Mr. Jerome* studied theology with Rev. Charles Backus, D. D., of Somers, Conn.—was settled over this church for nearly three years—returned to New

England, and died in New Hartford, Conn., April, 1832.—*Mr. Fay* studied theology with Rev. Mr. Ide, Medway, Mass.—was licensed in 1826—ordained in 1830 at Westborough, Mass., his native place; and soon after emigrated to the Reserve under the patronage of the American Home Missionary Society; and supplied the church of Wadsworth, about five years. Mr. Fay was a faithful and useful minister. He usually enjoyed perfect health, and was not unable to preach, on account of ill health, a single Sabbath, until his last sickness. He died, much loved and lamented by his church and his brethren in the ministry. This place is now destitute.

**WESTFIELD.** The present minister of this church is *Mr. Boutelle*.

**YORK.** Previous to the commencement of *Mr. Russ's* labors in this place, which was more than one year before his installation, *Mr. Churchill*, a licentiate, preached one year to this church. He was formerly connected with the Methodist denomination.

### Portage County.

This County was organized in 1807. In 1820, it contained a population of 10,095; and in 1830, a population of 18,826. It embraces 30 townships and 28 churches, 9 of which are vacant. There are 6 townships, in which there is no Presbyterian or Congregational church. Ravenna is the seat of justice.

**AKRON.** This is an important place, situated at the junction of the Mahoning canal with the Ohio canal. The church has been recently formed, and now enjoys the labors of *Mr. Brooks*, who, after completing his education, spent some time in Illinois, from which place he came to the Reserve. He supplied for a season the church in Edenburg, in connection with this.

**ATWATER.** *Mr. Field* came to the Reserve at an early day, and after preaching for a season from place to place, as a missionary, he steadily supplied the church in this town for one year; and then moved into one of the southern States, where he taught school for a time, and died near Natches, the 7th of August, 1827. The present minister is *Mr. Beardsley*.

**AURORA.** This church has enjoyed the labors of one pastor, for more than twenty-three years, under whose preaching it has been blessed repeatedly with large accessions to its number.—*Mr. Seward* studied theology with Rev. Ebenezer Porter, D. D., then of Washington, Conn., and afterwards professor and president of Andover Theological Seminary. He came to Ohio under the patronage of the Connecticut Missionary Society, in October, 1811, when there were but eight ministers in the Reserve. He labored both before and after his installation, a part of his time as a missionary in the vicinity of Aurora. He has assisted in organizing fourteen churches, and in ordaining or installing twenty-one ministers in the Reserve. He still continues at Aurora.

**BRIMFIELD.** There had been a church formed in this place for a number of years previous to 1832, when, having become almost extinct, it was re-organized.—*Mr. Graham*, the present minister, was born in Ireland, but educated in America. He was licensed by Portage Presbytery in 1834—and afterwards supplied the church in Franklin a part of the time for one year.

**CHARLESTOWN.** The church in this place was formed in Middle Granville, Mass., in 1811, by the Rev. Joel Baker. At the time of its organization, the church consisted of six members, and soon after emigrated to this country.—*Mr. Pitkin* studied theology with Rev. Asahel Hooker of Goshen, Conn.—was settled for a term of years in Milford, Conn.—came to the Reserve probably in 1817, and was settled pastor in this place about eight years, from whence he was called to act as agent for the Western Reserve college, which was then in its infancy. He has continued in this business ever since—lives in Hudson—preaches on the Sabbath, for the greater part of the time, in some of the neighboring towns—and at present supplies the church in Northfield.—*Mr. Coe*, after graduating, taught school for a number of years in different places in the Reserve—subsequently was licensed to preach, and was pastor of the church in this place over four years—supplied for a time, the churches in Freedom and Brimfield—and for nearly two years past, has taught the academy in Talmadge.—*Mr. Eells*, the present minister, studied theology with Rev. Charles Backus, D. D. of Somers, Conn.—was settled over the church in Westmoreland, N. Y., for a number of years—subsequently labored as an agent for the Western Education Society of N. Y.—connected with Hamilton college six years—came to Ohio in 1830 or 1831, and in connection with his son, commenced a



Manual Labor school in Worthington, from which place he removed to Charlestown in 1834.

**CUYAHOGA FALLS.** This flourishing village is situated on the corner of two townships, Talmadge and Stowe, about four miles north of Akron. It has grown most rapidly for two or three years past, and promises to become a large manufacturing place. The Mahoning canal is to pass through the village, and will serve to increase its importance and wealth. There is but little open immorality in the place. The cause of temperance has here obtained a strong hold, and the great mass of the population are supporters of religion and good order. The church was formed under flattering prospects, and since *Mr. Baldwin* left the place, it has been supplied mostly by some one of the officers of the Western Reserve college.

**DEERFIELD.** This church was formed at an early day, and has been supplied more or less, by *Rev. Messrs. Joseph Treat*, and *Joseph Harper*. It is now destitute.

**EDENBURG.** This church, previously to 1834, had occasional supplies, chiefly from *Messrs. Storrs, Sheldon*, and *Nash*.—From November, 1834, *Mr. Brooks* supplied it six months.—*Mr. Bissell*, the present minister, studied theology with the late *Rev. Luther Hart*, of Plymouth, Conn.—came to the Reserve about the year of 1827—and was settled pastor of the church in Twinsburg over seven years. While here, he taught an academy for some time, and was very useful, both as a teacher and a pastor. In September last, he removed to Edenburg.

**FRANKLIN.** This church has had one settled pastor, *Mr. Sheldon*, and two "stated supplies," *Messrs. Goodell*, and *Graham*; and is now destitute.—*Mr. Sheldon* left Andover Theological Seminary in 1823—and soon after came to the Reserve. He was settled over this church in 1825, and continued pastor four years. He also supplied the church in Stowe for a time—and the church in Painesville, Geauga county. In 1829, he was appointed agent of the American Bible Society for Ohio and Michigan, in which capacity he still continues with his usual energy and success.

**FREEDOM.** *Mr. Treat* studied theology under the tuition of *Rev. Ebenezer Porter*, D. D. He was ordained in Woodbury, Conn., May 5, 1814, and soon after came to the Reserve under the patronage of the Connecticut Missionary Society—was installed in Windham, Sept., 1817, and dismissed Oct., 1827. He has supplied a number of churches at different times—labored in Garrettsville two years previous to the formation of a church in that village, and is preaching there still.—*Mr. Rockwell*, the present minister, studied theology with *Rev. Josiah Hopkins* of New Haven, Vt., and more recently of Auburn, N. Y. He was settled for a number of years in Vermont, and in July last, came to the Reserve and commenced preaching in this place, where he still continues.

**GARRETTSVILLE.** This village is situated on the corner of Nelson, Hiram, Freedom, and Windham. *Mr. Treat* is the present minister.

**HUDSON.** This town is called after *Mr. Hudson*, the first settler in the township. He came to the place in 1800, and removed his family in the year following. He crossed Lake Erie five times in an open boat or canoe. He is still living.—*Mr. Hanford* left Andover in September, 1813—was ordained the following month—and soon after he came to the Reserve under the patronage of the Connecticut Missionary Society—and labored as a missionary nearly two years. He was settled over the church in this place in 1815, and dismissed in 1831, having received a call to become pastor of the church in Windham, where he still labors.—*Mr. Doolittle*, the present minister, studied theology with the late *Rev. Luther Hart*, of Plymouth, Conn.—was settled for several years in north east Pennsylvania, from whence he was called to take the charge of the church in Hudson.

**WESTERN RESERVE COLLEGE CHURCH.** This college was established by the prayers and efforts of Christians in this country; and has been aided by contributions of friends at the east. From its first establishment, the ministers and churches on the Reserve have regarded it as their own child; and they have confidently expected that streams of salvation would go forth from it to water this "Western Valley." It was established on broad and liberal principles, and has been repeatedly favored of heaven, by the reviving influences of the Holy Spirit. Though for one or two years past a dark cloud has hung over its prospects, yet now the storm is passing away, and the sun again sheds upon it its cheering rays. It is blessed, at present, with a well qualified corps of teachers; and the thorough course of studies pursued—the system of instruction adopted—and the healthful moral influence exerted over the students, warrant the expectation,

that this college will, ere long, stand by the side of New England colleges, in point of a sound, thorough, Christian education. The professor of Biblical theology is regarded as the pastor of the church.—*Mr. Green* was the first elected to this office. He had been settled over the church in Brandon, Vermont, a number of years, from which place he was called to Kennebunk, Maine, and from thence, to this college. He is now president of Oneida Institute.—*Mr. Folsom*, after leaving Andover Theological Seminary in 1831, spent some time in the southern States—in the winter of 1832 and 1833, he preached three months in Cleveland, Ohio, and from thence he was called to a professorship in Lane Seminary. While there, in September, 1833, he was invited to the professorship in this college, which he now fills, and is the pastor of the church.

**MANTUA.** This church has enjoyed successively, the labors of *Messrs. Coe, Seward, Pepoon, Hopkins*, and *Danforth*. It is now destitute.—*Mr. Hopkins* studied theology with his brother, Rev. Josiah Hopkins, now of Auburn, N. Y. He was settled for a time in Vermont—came to the Reserve in 1830—and supplied this church and that in Shalersville, one year. He is now, and has been for three or four years past, preaching in Canton, Ohio.

**MIDDLEBURY.** *Mr. Baldwin* left Andover Theological Seminary, in 1822, and has been preaching in this place about five years—a part of the time, however, for two or three years he preached in the village of Cuyahoga Falls.

**NELSON.** *Mr. Fenn* studied theology with Rev. Bezaleel Pinneo of Milford, Ct.—was pastor of the church in this place about sixteen years, and in April last was dismissed to accept a call from the church in Gustavus, Trumbull Co. While at Nelson, he supplied for a time, the churches in Windham and Southington.

**NORTHFIELD.** *Mr. Pitkin* is the present minister of this church.

**PALMYRA.** This church never had but little stated preaching, and is now destitute.

**RAVENNA.** *Mr. Storrs* was the son of the late Rev. Richard S. Storrs, of Longmeadow, Mass. He studied in the College of New Jersey, until his junior year, when by reason of ill health, he left college. After regaining his health in some degree, he pursued theological studies under the tuition of Rev. Dr. Woolworth, of Bridgehampton, Long Island. In 1813 he was licensed to preach—and in 1817 he entered Andover Theological Seminary, where he remained three years. After closing his studies there, he proceeded to the south, and was ordained as an evangelist in Charleston, South Carolina, Jan. 3, 1821. In the year following, he came to the Reserve, and settled at Ravenna, where he continued over six years. And from thence he was called to “fill the chair of professor of theology, in the Western Reserve College—subsequently was appointed president, and Feb. 1831, was inaugurated. By reason of ill health, in the summer of 1833, he was released from the duties of his office for six months, by the trustees. In August, he visited his brother at Braintree, Mass., where he was to close his days. His health rapidly declined, and on the 15th of Sept., Sabbath morning, at half past one o’clock, his spirit took its upward flight. The principal characteristics of president Storrs, were singleness of aim—resoluteness of purpose—and perseverance in effort. His name will ever be associated with the interests of religion, benevolence, and learning at the west, and his departure is deeply to be deplored.”—*Mr. Nash* is son of the late Rev. J. Nash of Middlefield, Mass. He studied at Andover Theological Seminary two years, and left the Seminary by reason of ill health. He came to the Reserve and was settled over this church in 1829.

**RANDOLPH and ROOTSTOWN.** These churches have had one pastor, *Mr. Meriam*, and they still enjoy his labors. He left Andover Theological Seminary in 1822.

**SHALERSVILLE.** This church is now destitute.

**SPRINGFIELD.** This church has had some stated supplies from different ministers, and has enjoyed successively the labors of two pastors, *Messrs. Beer and Hughes*.—*Mr. Beer* studied theology with Rev. Thomas E. Hughes of Beaver County, Pa.—was licensed October 20, 1808, and labored as a pastor in this place for several years—then for a season as a “stated supply,” in Newton, Trumbull Co.—and subsequently was settled south of the Reserve, in Middle Sandy, where he still continues.—*Mr. Hughes* is son of Rev. Thomas E. Hughes—studied at Princeton Theological Seminary, and has been pastor of this church for more than six years.

**STOWE.** This church is now destitute.

**STREETSBOROUGH.** *Mr. Dean*, after the close of his studies at Auburn Theological Seminary, preached some time in New York State—then came to the Reserve and settled in this place, and supplied the church for one year.

**TALMADGE.** *Mr. Bacon* (the father of Rev. Leonard Bacon of New Haven, Ct.) studied theology with Rev. Levi Hart, D. D. of Preston, (his parish now incorporated as a town, by the name of Griswold,) Conn.—was the first individual who settled in Talmadge—commenced preaching here as early as there were any inhabitants for hearers—formed the church in his own house—closed his labors with the church in 1812—returned to New England, and in August, 1817, died at Hartford, Ct.—*Mr. Parmelee*, on leaving Andover Theological Seminary in 1830, engaged in an agency for the American Board of Commissioners for Foreign Missions, for six months, and subsequently preached in Westfield, New York, from which place he was called to take the ministerial charge of the church in Talmadge.

**TWINSBURG.** *Mr. Hair*, the present minister, spent one year or more as teacher in the Manual Labor Academy of Ann Arbor, Michigan. While engaged in this business, he was licensed to preach by the Monroe Presbytery. After closing his school he came to the Reserve and commenced preaching in this place in October last.

**WINDHAM.** *Mr. Hanford* is the present pastor of this church.

### Trumbull County.

This county lies south of Ashtabula Co. and east of Portage. It was organized in 1800. In 1820 it contained a population of 15,546, and in 1830, 26,153. It embraces thirty-five townships and twenty-nine churches, five of which are destitute. There are six townships in which there is no Presbyterian or Congregational church. Warren is the seat of justice.

**AUSTINTOWN and WEATHERSFIELD.** This church has been supplied at different times successively by *Messrs. Woodruff, Beers, and Stratton*.—*Mr. Stratton* is the present minister. Since he was licensed he has preached in Canfield, Ellsworth, and Newton.

**BAZETTA.** *Mr. Miller* studied theology with the late Rev. Giles H. Cowles, D. D. of Austinburg—was settled in Bristol about five years, and has supplied a number of churches for a short time each. Some time after his dismission from Bristol, he moved to Farmington and taught the academy in that place for a year or two—and the last winter and spring he labored in Seneca Co. west of the Reserve, for the good of the Catholics, and to some extent was successful in his labors.

**BLOOMFIELD.** *Mr. Hart* studied theology with the late Rev. Giles H. Cowles, D. D. of Austinburg—was pastor of this church for several years—and is now preaching in Springfield, Penn.—*Mr. Burbank* is the present minister.

**BOARDMAN.** This church has enjoyed successively, the labors of *Messrs. Hanford, Smith, Stratton, and Stafford*.—*Mr. Stafford*, at present, preaches but a part of his time.

**BRACEVILLE.** *Mr. Curtis* left Andover Theological Seminary in 1815—came to the Reserve some time before 1820, and in that year was installed over the church in Warren, and returned to Vermont in 1831, but his pastoral relation was not dissolved until the year following. While in Warren he preached a part of his time in this place. He has been for one or two years past a missionary in Canada.—*Mr. Russ* studied theology a few months with Rev. William A. Hawley, of Hinsdale, Mass—then went to Virginia and studied one year and a half with Rev. Francis Thornton of Culpepper Co. and Rev. William Hill, D. D. of Winchester. He was licensed by Winchester Presbytery, and then returned to the north and spent a short time at Auburn Theological Seminary. After spending a season as a missionary within the bounds of Albany Co. N. Y., he came to the Reserve. He has since labored in Sandusky, Greenfield, and New Haven, Huron Co.—Braceville and Gustavus in this County—Wayne, Ashtabula Co.—and York, Medina Co. In the last mentioned place he has been recently settled as pastor.—*Mr. Bouton* is the present minister of Braceville.

**BRISFOL.** *Mr. Barrett* is the present minister of this church.

**BROOKFIELD.** *Mr. Core* came to America in 1802, and soon after to Pennsylvania,



where, in October, 1816, he was licensed to preach by the Presbytery of Harford, now Beaver, and in June following was installed over the churches in Brookfield, Vienna, and Youngstown. He was dismissed from Vienna in 1820—from Youngstown in April, 1823—and from Brookfield in October following—and became pastor of two or three congregations in Pennsylvania, where he now labors.—*Mr. Harper*, last year and a part of the present, supplied this church.

**CANFIELD.** This church has enjoyed successively the labors of *Messrs. Hanford, Smith, Sullivan and Stratton*.—Previous to his installation, *Mr. Stratton* preached to this church and that of Ellsworth for more than a year. At length some difficulty arose in Canfield, in relation to church government, which resulted in the organization of a strictly Presbyterian church, and the dismissal of *Mr. Stratton* from the old church and his settlement in the new one. This occurred in January, 1835. *Mr. Stratton* has also supplied the church in Newton.

*First Presbyterian Church.* *Mr. Stratton* is the present pastor.

**ELLSWORTH.** *Mr. Bruce* studied theology with Rev. Thomas E. Hughes of Greensburg, Pennsylvania. Soon after he was licensed, he commenced preaching in this place—was pastor five years—and after his dismissal he preached as stated supply in Newton one year, and died in that place in November, 1816. The church in Ellsworth is now vacant.

**FARMINGTON.** *Mr. Bouton* supplied this church for a season, and in 1830 removed to Illinois, where he preached a year or two, and then removed to Michigan where he remained as much longer. Some time in the present year he came back to Farmington, and was installed pastor in September, 1835. He has also supplied several other churches in this county at different times.

*West Church.* *Mr. Chapin* is the present minister—and also the teacher of the academy in this place.

**FOWLER and JOHNSON.** *Mr. Eells*, the pastor of these two churches, studied theology with Rev. Thomas Robbins of East Windsor, Conn.—was licensed by the Hartford North Consociation, and ordained as an evangelist by the Presbytery of Oswego, N. Y. He was installed over these churches in October 1827.

**HARTFORD.** *Mr. Andrews* was ordained and installed by the Presbytery of Winchester, Virginia, over the church in Alexandria, D. C. in 1817—dismissed in 1827—and installed over the church of Hartford in the same year, and still remains pastor.

**GUSTAVUS.** *Mr. Badger* is senior pastor of this church, and *Mr. Fenn* his colleague.—*Mr. Badger* served as a soldier for three years in the service of his country, in her struggle for independence. After the war terminated, he turned his thoughts to the subject of acquiring a liberal education. He studied theology with Rev. Mr. Leavenworth of Waterbury, Conn.—and was settled over the church in Blandford, Mass. for fourteen years. On being dismissed from his charge, he came as a missionary to the Reserve, and arrived here in 1800. He was the first missionary who ever came to this country. And after laboring here for something more than a year, he returned to New England for his family. At that time there were no stage-coaches daily plying between the eastern and now western cities—or packet and steam-boats to facilitate his progress back. He drove his own waggon over roads that were never before made, and cut his own path from Buffalo, N. Y. to Erie, Penn., and arrived safely in the Reserve sometime in 1801 or 1802. He spent the three or four following years, as a missionary, among the whites, preaching and laboring from settlement to settlement, which were then few and very far remote from each other. The four following years he spent among the Wyandott Indians, then residing at Sandusky and vicinity. After this, he resumed his missionary work among the whites in the eastern part of the Reserve. In this capacity he continued, (except a season in the last war, when he served as Chaplain in the army, and two or three years which he spent as stated supply in three or four churches,) until 1825, when he was installed over the church in Gustavus. He still holds his pastoral relation to this people, though by reason of weak lungs and infirmities of age, he has not been able to preach but little for two or three years past. *Mr. Badger* has been instrumental of great good to the inhabitants of the Reserve—has formed many churches, and witnessed several precious revivals of religion, some of the converts of which are now preaching the gospel.

**GREENE.** This church is now vacant.

**HUBBARD.** This church has had supplies successively, from several ministers.

**KINSMAN.** *Mr. McIlvaine* commenced preaching in 1827—labored some time in Monroe, Michigan, and from thence came to Kinsman, where he still continues.

**LIBERTY.** *Mr. Scott* was licensed by the presbytery of Newcastle—was installed pastor of this church and that of Poland, in April, 1834, and still continues such.

**MECCA.** *Mr. Calhoun* formerly preached in New York State, and is now supplying the church in this place.

**MILTON and NEWTON.** *Mr. Boyd* studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College—was licensed to preach by the Presbytery of Erie in 1806—installed over this church and that of Warren in 1808—and remained in this connection until his death. Some portion of his time he spent as a missionary under the patronage of the Connecticut Missionary Society.—*Mr. Stratton* preaches here, at present, a part of his time.

**POLAND.** *Mr. Pettenger* was settled pastor of this church for 6 years.—*Mr. Cook* stately supplied it for 18 months.—*Mr. Hanford*, six months.—*Mr. Wright* studied theology with Rev. John McMillan, D. D., Vice President of Jefferson College—was licensed to preach by the Presbytery of Ohio in October, 1814—was settled pastor over this church nearly 16 years—and dismissed for the purpose of spending his whole time with the congregation in Westfield, Pa., where he still labors.—*Mr. Scott* is the present pastor.

**MESOPOTAMIA.** *Mr. Burbank* is the present minister of this church.

**SOUTHINGTON.** The present minister of this church is *Mr. Barrett*.

**VERNON.** *Mr. H. Coe* studied theology with Rev. Dr. Fitch, President of Williams College, and Rev. Dr. Cooley, of Granville, Mass. He came into this country soon after he was licensed to preach, and was pastor of this church nearly 16 years, and was dismissed to enter upon an agency for the Western Reserve College, to which he had been previously invited. He continued in this business about two years, and then accepted an agency for the American Board of Commissioners for Foreign Missions, for the Reserve and Michigan. Since he entered upon this field of labor, he has acted, for a season, several times, as agent for the college. In both stations he has been efficient and successful. He resides at Hudson.—*Mr. Evans*, the present minister of Vernon, studied theology with Rev. Eden Burroughs, D. D., of Hanover, N. H., the father of the noted Stephen Burroughs, who is now a Catholic priest in Canada. Mr. Evans was settled in Enfield, N. H., 21 years. Between 1825 and 1834, he preached as "stated supply" within the bounds of Rochester and Niagara Presbyteries, and came to Vernon in September, 1834.

**VIENNA.** *Mr. Derrow* studied at Hamilton College, but did not graduate. He pursued his theological studies under the tuition of Rev. Mr. Steele, of Paris, N. Y., and Rev. Dr. Norton, of Clinton, N. Y.—was licensed by the Oneida Association in 1801—settled a number of years in Homer, N. Y.—was pastor of the church in Vienna nearly 4 years—then was absent over 6 years, and afterwards returned and was reinstalled February 6, 1822, and died in Vienna, November 18, 1828.—*Mr. Birge* was licensed in 1827—came to Ohio in 1828, and spent one year in New Philadelphia, south of the Reserve—came to Vienna in 1829, and was installed in November, 1830, and was dismissed by reason of ill health in May, 1835. The church is now vacant.

**WARREN.** *Mr. Hulin* preached to this church six months or more, and then returned to New England, and settled in New Fairfield, Conn.—*Mr. Towne* was settled over the church in Hanover, N. H., from June 22, 1814, to January, 1833—commenced supplying the church in Warren, May 25, 1834, and was installed in May following.

**YOUNGSTOWN.** *Mr. Wick* was the second minister who came to the Reserve, and the first that was installed. He studied theology with Rev. John McMillan, D. D., of Jefferson College—was settled over this church in 1800, and died March 29, 1815, aged 47.—*Mr. Hurned* supplied this church about three years, and now lives in Philadelphia, Pa.—*Mr. Stafford*, the present pastor, studied theology with Rev. Timothy Dwight, D. D., President of Yale College—preached a number of years in the city of New York—was instrumental of establishing a Seaman's Chapel in that city—performed a short agency for the Bible cause, before the American Bible Society was formed—was secretary, for a number of years, of the Presbyterian Education Society, and came to the Reserve about the year 1829, and was installed pastor of the church in this place April 5, 1830, and still continues as such.

## SUMMARY OF THE FOREGOING FACTS.

*Population of the Western Reserve.*

1800.	1810.	Increase.	1820.	Increase.	1830.	Increase.	1835. Probably	Increase.
1,144	16,241	15,097	56,899	41,802	112,346	55,447	160,000	47,654

*Organization of Churches.*

1800.	1810.	Increase.	1820.	Increase.	1830.	Increase.	1835.	Increase.	Unknown.	Total.
1	19	18	65	46	98	33	149	51	10	159

*Places of Nativity of Ministers.*

Conn.	Mass.	N. Hamp.	Ver.	N. York.	Penn.	Ms.	England.	Ireland.	Unknown.	Total.
48	41	10	11	21	9	1	3	2	15	160

*College Education.*

Yale.	Williams.	Dartmouth.	Middlebury.	Brown.	Amherst.	Ver. Univ.	Bowdoin.	Hamilton.
31	19	11	9	5	3	1	1	8
Coll. of N. J.	Union.	Dickinson.	Jefferson.	Hackney.	West. Res.	Not Grad.	Unknown.	Total.
3	6	1	9	1	1	42	9	160

*Theological Education.*

Andover Th. Sem.	N. Haven Th. Sem.	Bangor Th. Sem.	Princeton Th. Sem.	Auburn Th. Sem.	West. Th. Sem.
29	8	1	15	17	1
So. & West. Th. Sem.	Hackney Th. Sem.	Private.	Unknown.	Total.	
1	1	73	10	160	

Of the 160 ministers included in the above tables, 12 are dead—4 are preaching in Michigan—9 in Ohio, south and west of the Reserve—9 in Pennsylvania—6 in New York—1 in New Jersey—5 in New England—1 in Canada—1 in England—1 in Ceylon—4 for various reasons have left almost entirely the work of the ministry—5 are agents, and 3 are employed in teaching—leaving 99 who are either pastors or “stated supplies” in the Reserve.

In 1800, there were in the Reserve 2 ministers—in 1810, there were 8—in 1820, there were 27—in 1830, there were 72—and within 1835, there have been 112, of which 13 have either died, or have removed from the Reserve.

*Number of Townships, Churches, Destitute Churches, and Townships where there is no Presbyterian or Congregational Church in each County.*

	Townships.	Churches.	Destitute.	Townships no Chhs.
Ashtabula,	27	20	14	5
Cuyahoga,	18	11	4	8
Geauga,	23	23	5	3
Huron,	31	18	7	12
Loraine,	18	14	7	5
Medina,	19	16	4	4
Portage,	30	28	9	6
Trumbull,	35	29	5	6
	201	159	55	49

There have been erected for the Reserve, within the last 6 years, about 60 meeting-houses, neat, comfortable, and of respectable appearance, by the Presbyterian denomination.



# Complete List of the Presbyterian Ministers in the City of New York, FROM THE ORGANIZATION OF THE FIRST CHURCH TO THE PRESENT TIME.

By Rev. John J. Owen, New York.

EXPLANATION. The following mark † signifies installed, and ‡ settled as colleague.

Churches.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Resignation.	Death.	Age.
Wall st. Church Brick and Rut- gers st. Church	James Anderson, †	Scotland	1678			October 1708		July 16, 1740	62
	Ebenezer Pemberton, D. D.	Boston, Mass.	1704	Harvard	1721	August, 1727	July, 1726	Sept. 9, 1777	72
	Alexander Cumming, † ‡	Freehold, N. J.	1726			October, 1750	Oct. 25, 1753	Aug. 25, 1763	38
	David Bostwick, †	New Milford, Ct.	1721	Yale	1740			November, 1773	52
Wall st. Church After separation.	Joseph Treat, † ‡					Sept. 4, 1765		May 7, 1811	83
	John Rodgers, D. D. † ‡	Boston, Mass.	1727			Aug. 10, 1785	Jan. 22, 1788	May 7, 1811	83
	James Wilson, †	Scotland				Dec. 2, 1789	April 26, 1809	1799	47
	John McKnight, D. D. † ‡	Dover, Md.	1769	Univ. Penn.	1789	June 5, 1793	October, 1813		
	Samuel Miller, D. D. † ‡	Rhinebeck, N. Y.	1775	Columbia	1793	Nov. 9, 1805	April 20, 1813		
	Philip Milledoler, D. D. † ‡	Boston, Mass.	1727			Sept. 4, 1765		May 7, 1811	83
Brick Church After separation.	John Rodgers, D. D. †	Dover, Md.	1769	Univ. Penn.	1789	June 5, 1793	October, 1813	July 19, 1824	29
	Samuel Miller, D. D. †							May 7, 1811	83
	Philip M. Whelpley	Florida, N. Y.	1796	Union	1813	January 1826			
	W. W. Phillips, D. D. †	Boston, Mass.	1727			Sept. 4, 1765		May 7, 1811	83
Rutgers st. Ch. After separation.	Gardiner Spring, D. D. †	Newburyport, Mass.		Yale	1805	Aug. 8, 1810			
	Philip Milledoler, D. D. †	Rhinebeck, N. Y.	1775	Columbia	1793	Nov. 9, 1805	April 20, 1813		
	Alexander McClelland, D. D. †					Oct. 17, 1815	Dec. 10, 1821		
	Thos. McAuley, D. D., LL. D. †					Aug. 1, 1822	Dec. 7, 1829		
Scotch Pres. Ch.	John M. Krebs, †	Hagarstown, Md.		Dickinson	1827	Nov. 12, 1830			
	John Mason, D. D. †	Scotland	1734			June, 1761		April 19, 1792	58
	John M. Mason, D. D.	New York	1770	Columbia	1789	April, 1793	1810	Dec. 27, 1829	59
	Robert B. E. McLeod	Albany, N. Y.		Columbia	1806				
Pearl st. Church	Joseph McElroy, D. D. †	Cumberland, Pa.	1792	Jefferson	1812	May 6, 1824	June, 1808		
	Robert Forrest					April, 1804	1817		
	John Clark					1810	1825		
	W. W. Phillips, D. D.	Florida, N. Y.	1796	Union	1913				

Churches.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Resignation.	Death.	Age.
Pearl st. Church (cont.)	Walter Monteith, † Benjamin Holt Rice, D. D. † Henry A. Rowland, † John McNeice	Broadbaltin, N. Y. Bedford, Va. Windsor, Ct.	1782 1804	Union	1823	Aug. 23, 1826 November, 1829 April, 1833	May 10, 1829 July, 1832	May 6, 1834	
Canal st. Church	John Blatchford John Alburtis Robert McCa'ee, D. D. † John B. Romeyn, D. D. † Cyrus Mason	Lansingburg, N. Y. New York New York Marbletown, N. Y. Nassau, N. Y.	1788 1791 1777 1798 1770	Union Columbia Columbia Union Columbia	1811 1808 1795 1824 1789	December, 1815 June 8, 1819 Oct. 21, 1821 Nov. 9, 1808 December, 1825		Feb. 22, 1825 Dec. 27, 1829	48 59
Murray st. Ch.	John M. Mason, D. D. † William D. Snodgrass, D. D. † Thos. McAuley, D. D., LL. D. † Matthew La Rue Perrine, D. D. † Samuel H. Cox, D. D. † Flavel S. Mines, † Elihu W. Baldwin	West Hanover, Pa. Monmouth, N. J. Ratway, N. J. Leesburgh, Va. Durham, N. Y. Durham, N. Y. Salem, N. Y.	1797 1777 1793 1789 1807 1786 1796	Washington, Pa. Coll. of N. J. Yale Middlebury Union Univ. Ver. Coll. of N. J.	1815 1797 1828 1829 1824 1812	August, 1823 Oct. 31, 1811 Dec. 25, 1820 Sept. 22, 1835 Dec. 25, 1820 July 1, 1835 March, 1829	October, 1832 June, 1820 May, 1835 May, 1835	Feb. 12, 1836	59
Seventh Presb. Church	Edwin F. Hatfield, † Henry White Stephen N. Rowan, D. D. † Henry Hunter, † Edward D. Smith, † William Patton William Adams, † Ward Stafford	WindSOR, Vt. Philadelphia, Pa. Philadelphia, Pa. Colchester, Ct. Washington, N. H. Georgetown, Pa. Southampton, Mass. Newark, N. J.	1799 1807 1803 1784 1793 1806 1797	Middlebury Union Yale Yale Washington Williams Columbia Dickinson	1812 1818 1827 1820 1812 1820 1804 1812	June, 1831 July 14, 1835 June, 1820 Nov. 13, 1834 Oct. 4, 1829 Oct. 1, 1830 September, 1830 Dec. 25, 1823 March 25, 1832	June, 1834 June, 1834 Oct. 30, 1828 Feb. 29, 1836	Feb. 10, 1835 Aug. 27, 1834	49 38
Central Presb. Church	Joseph S. Christmas, † John Woodbridge, D. D. † Matthias Bruen, † Erskine Mason, † Henry G. Ludlow David R. Downer Ebenezer Mason, † Herman Norton, † Joel Parker, † Elijah Porter Barrows, † John A. Murray, † Charles S. Porter, † Charles G. Finney, † John Ingersol, † †	Washington, N. H. Georgetown, Pa. Southampton, Mass. Newark, N. J. New York Kinderhook, N. Y. Westfield, N. Y. New York New Hartford, N. Y. Vt. Mansfield, Ct. Middletown, Vt. Ashfield, Mass. Warren, Ct.	1803 1784 1793 1806 1797 1800 1805 1800 1804 1792	Yale Yale Coll. of N. J. Hamilton Hamilton Vale Middlebury Amherst Middlebury	1820 1820 1823 1824 1826 1826 1827 1821	Oct. 4, 1829 Oct. 1, 1830 September, 1830 Dec. 25, 1823 March 25, 1832 Oct. 22, 1830 June, 1830 July 26, 1835 June 21, 1832 June 14, 1835 October, 1832	Oct. 30, 1828 Feb. 29, 1836 April 20, 1835 Oct. 27, 1833 Oct. 20, 1834	March 14, 1830 Sept. 6, 1829	27 36

Third Free Ch.	Dirck C. Lansing, D. D. †	Millford,	Mass.	1804	Union	1805	February,	1833	May,	1835
Village Church	Nathaniel E. Johnson, †				Brown Univ.	1818	Aug. 23,	1835	Aug.	1835
Fourth Free Ch.	William Page, †	Poultney,	Vt.	1801	Middlebury	1822	June 22,	1834	Sept.	1835
Brainerd Ch.	Isaac N. Sprague, †	Amherst,	N. H.	1804	Dartmouth	1830	Oct. 19,	1834		
Eighth Avenue Church	Asa D. Smith	New York		1801	Univ. Penn.	1820	Nov. 2,	1834		
Manhattan Ch.	Henry A. Riley	Pittstown,	N. Y.	1803	Coll. of N. J.	1809	April 23,	1835		
Mercer st. Ch.	John J. Slocum	Perquiman's Co.N.C.					June 15,	1834		
1st Col'd. Ch.	Thomas H. Skinner, D. D. †						Nov. 11,	1835		
	Theodore S. Wright									

Notes,

ACCOMPANYING THE PRECEDING STATISTICS.

THE first account we have of any Presbyterians in the city of New York, is dated in the year 1706. It appears that then a small number of Presbyterians from Great Britain and Ireland, with a few individuals from Connecticut, were in the habit of meeting for social worship. With no organized church or minister, they assembled in a private house, where some of the most gifted of their number, alternately conducted the worship, which consisted of singing, prayer and reading the Scriptures.

In January, 1707, the Rev. Francis McKemie and the Rev. John Hampton, two Presbyterian ministers, who had been preaching in Virginia and Maryland visited New York. Leave was obtained for Mr. McKemie to preach in the Dutch church, in Garden street, but Lord Cornbury peremptorily prohibited him from preaching in that church. He preached however in a private house, at the lower end of Pearl street, to a small audience, and baptized a child. Subsequently he and his companion were arrested and confined for two months, at which time they were admitted to bail. Mr. Hampton was not indicted by the grand jury, as he had not preached in the city. Mr. McKemie was tried and acquitted, but through the prejudice of the court, was not discharged from his recognizance, until he had paid the costs of the prosecution, amounting to between \$200 and \$300. These proceedings were based upon an act, passed by the provincial assembly in 1693, which provided for "the induction and support of a good and sufficient Protestant minister" in the city of New York, and in each of the counties of Richmond, Westchester, and Queens, which meant, according to Lord Cornbury's construction, a minister of the Episcopal denomination. A favorable change took place from the removal of Lord Cornbury in 1708.

In 1716, John Nicoll, Patrick McKnight, Gilbert Livingston, Thomas Smith and a few others, conceived the plan of forming themselves into a regular Presbyterian church, and calling a stated pastor. Measures were taken for that purpose, and the Rev. James Anderson of Newcastle, Delaware, was called to be their pastor. The infant church worshipped for three years in the City Hall until 1718, when a piece of ground was purchased in Wall street, and the first Presbyterian edifice in New York was erected. To defray the expenses of this enterprise, besides their own subscriptions, a collection was taken up in Connecticut, and also in Scotland. In 1720, they petitioned for an act of incorporation, but were defeated in consequence of the strong opposition, made by the Vestry of Trinity church. A second time the petition was presented, and defeated from the same source of opposition. In 1722, a body of this church, owing to some disaffection towards their pastor, separated and worshipped for a number of months, in a small building in William street, between Liberty and Wall streets. Mr. Jonathan Edwards, afterwards president of New Jersey college, came by invitation and preached to them from August until April following. He was earnestly solicited to stay longer, but declined. In a short time this body returned to the church in Wall street. In 1726, Mr. Anderson having received and accepted a call from New Donnegal, Pa. was dismissed. Mr. Ebenezer Pemberton, of Boston, was his successor.



After repeated attempts to obtain an act of incorporation, the church and ground in Wall street, were conveyed on the 16th of March, 1730, to the "moderator of the General Assembly of the church of Scotland, and the commission thereof; the moderator of the Presbytery of Edinburgh; the principal of the college of Edinburgh; the professor of divinity therein; and the procurator of the church of Scotland, as a committee of the General Assembly;" and an instrument was received, guaranteeing the use of the building and the appurtenances thereof, to the Presbyterians of the city of New York.

In 1739, and the two following years, God was pleased to visit this church, with the outpourings of his Holy Spirit, and numbers were added to it. In 1740, Mr. Whitefield first visited New York, and Mr. Pemberton was the only clergyman in the city, who invited that servant of Christ into his pulpit. Important additions were made to the church by the instrumentality of Mr. Whitefield. In 1748, the church edifice was enlarged, and remained without further enlargement until 1810, when it was taken down, and another edifice erected. In Oct. 1750, the Rev. Alexander Cumming, who had studied theology with Rev. Wm. Tennent and who was then pastor of the church in New Brunswick, was installed collegiate pastor. An unhappy train of difficulties at this time, arose in the bosom of the church, respecting its government: some contending, that under the name of Presbyterianism, the Congregational system was really adopted. An attempt had also been successfully made to introduce Watts's psalms in the place of Rouse's version. The Synod was applied to for direction and advice, and the result was, leave granted to continue the use of Watts's psalms, and the appointment of a committee to rectify some abuses, which had crept into the church. But the spirit of contention was not removed. Complaints were made by the party, which favored strict Presbyterianism, against their ministers, which were laid before Presbytery. The ministers were acquitted of the charges, yet felt it to be their duty to resign. Mr. Cumming's health being feeble, his request was immediately granted. Attempts were made to prevail on Mr. Pemberton to continue his pastoral charge, but they were unsuccessful, and he left to the great grief of a majority of the congregation. The Rev. Dr. Bellamy of Bethlem, Ct. and the Rev. Messrs. Rodgers, and McGregore, were successively invited to the pastoral charge of the church, but all declined. The church began to be humbled, and to feel their dependence upon God. The Rev. David Bostwick of Jamaica, L. I. was called and after considerable hesitation, and a reference of the call to the Presbytery and by them to the Synod, he accepted it, and was installed in the summer of 1756. A part of the congregation still remaining dissatisfied with the system of psalmody, which had been adopted, finally seceded and called the Rev. John Mason of Scotland to be their minister. In 1757, another application was made for a charter, but on account of continued opposition from the Episcopal church, was unsuccessful. Mr. Bostwick not enjoying good health, the Rev. Joseph Treat, of the Presbytery of New Brunswick, was settled as his colleague Oct. 1762. After Mr. Bostwick's death, the Rev. John Murray was invited as colleague pastor, but having declined the call, Mr. John Rodgers was a second time called, and the invitation was accepted.

Mr. Rodgers commenced his pastoral duties July 24, 1765. The Rev. James Caldwell of Elizabethtown, N. J. preached the installation sermon. Under Mr. Rodgers's ministry the church and congregation rapidly increased. In consequence of the large accessions, it was found necessary to erect a new place of worship. In the autumn of 1766, the foundation of a meeting-house was laid at the corner of Beekman and Nassau streets, and in about fifteen months the edifice was completed. It was opened for public worship Jan. 1, 1768. Dr. Rodgers preached the first sermon. About this time another effort was made to obtain a charter. A petition to the king was drawn up and presented. After much delay and opposition from the bishop of London it was rejected. Another effort for the same object was made in 1774, in consequence of the kind interest manifested by governor Tryon, who was about to embark for England. The petition was at this time favorably received. The charter was drafted and put into the hands of the king's attorney, but from some unknown cause, the whole affair was procrastinated, until the war of the revolution rendered further steps unnecessary. During the revolution, the ministers were exiled from the city, and the affairs of the church entirely suspended. Dr. Rodgers spent some time at Fairfield, Ct. and joined the West Association of Fairfield county.

On Nov. 26, 1783, the day after the evacuation of New York by the British troops, Dr. Rodgers returned to the city, and the great body of exiles were restored to their former habitations. The church worshipped in St. George's and St. Paul's churches, until the next June, when the brick edifice was repaired. The church and congregation being enfeebled by the war, passed a resolution that they could support but one minister, and that Dr. Rodgers should be their pastor. The Rev. Mr. Treat's pastoral connection with the church was therefore dissolved, by an act of Presbytery, Oct. 20, 1784. The interior of Wall street church having been destroyed during the war, it was repaired and opened for public worship, June 19, 1785. In May, 1784, the church and congregation became a corporate body under the style of the "First Presbyterian Church of the city of New York." The Wall street, and brick churches were called the United Churches,

being one and having the same eldership. The Rutgers street church at its formation, was also one of the United churches. On the 10th of August, Mr. James Wilson, a licentiate who had recently arrived from Scotland, was ordained and installed collegiate pastor of the United churches. He labored three years, when, being affected with a pulmonary complaint, he was dismissed to the pastoral charge of the Presbyterian church in Charleston, S. C. The Rev. John McKnight, pastor of the church in Marsh Creek, Pa. was chosen collegiate pastor. His health not permitting him to preach three times each Sabbath, as was desired by the congregations, a call was made to Mr. Samuel Miller, a licentiate of Lewes Presbytery. He accepted the call and was ordained and installed June 5, 1793.

It having become apparent that a third church was much wanted, a deed of gift was made by Col. Henry Rutgers of a lot of ground, at the corner of Rutgers and Henry streets, upon which an edifice was erected and opened for public worship May 13, 1798. Dr. Rodgers preached the sermon from Haggai ii. 7. Rev. Dr. Milledoler was called from the 3d Presbyterian church in Philadelphia, to be the collegiate pastor of this church, it being understood that, in case the churches were disunited, he was to be the pastor of the Rutgers street church. In 1809 the united churches of Wall, Beekman and Rutgers streets were by common consent divided into three separate pastoral charges. Dr. Rodgers continued his pastoral relation to the Wall street and Brick churches. Dr. Miller became collegiate pastor of the Wall street church, and Dr. Milledoler as was previously stipulated, continued to be the pastor of the Rutgers street church. Such is a brief history of the Presbyterian church of the city of New York. For a long time it struggled with difficulties and felt the arm of oppression, but it was a vine of God's planting and could not be destroyed. The remaining history will be found under the head of the respective churches. See Dr. Miller's Life of Dr. Rodgers.

**WALL STREET CHURCH**, continued under the pastoral care of Drs. Rodgers and Miller. After Dr. Rodgers's death, Dr. Miller was the sole pastor, until Oct. 1813, when he was invited to the Professorship of Ecclesiastical History and church government in Princeton Theological Seminary. He was succeeded by the Rev. P. M. Whelpley. The Rev. Dr. Phillips studied theology with Dr. Mason. In the summer of 1834 the church edifice was burned. It has since been rebuilt. Of Dr. Rodgers it may be said, that he was under God the father of the Presbyterian church in the city of New York. He was a minister of the gospel 62 years, 46 of which he spent in New York. At his death the pulpits of all the Presbyterian churches in the city were hung in mourning, and in most of the churches funeral sermons were delivered. He was the *first* moderator of the General Assembly.

**BRICK CHURCH**. After its separation from the Wall street church, it enjoyed the labors of Dr. Rodgers until the infirmities of that aged servant of Christ, led the congregation to look for further ministerial aid. Accordingly Mr. Gardiner Spring, a licentiate from Massachusetts, received an unanimous call to become colleague pastor. On the 8th of August he was ordained and installed, on which occasion "Dr. Rodgers united for the last time in the laying on of the hand of the Presbytery." Dr. Spring studied divinity at Andover Theological Seminary. This church has executed an important instrumentality in all the benevolent operations of the day.

**RUTGERS STREET CHURCH**. This church was first distinctly organized by the Presbytery, April 26, 1809, at which time the three united churches were separated. Dr. Milledoler is now Professor in New Brunswick Theological Seminary, and President of Rutgers College. He studied divinity with Rev. Drs. Gross and Kunze. He was successively pastor of the German Reformed Church, New York, Third Presbyterian Church, Philadelphia, Rutgers Street Church, New York, and associate pastor of the collegiate Reformed Dutch Churches of New York. Rev. Dr. McClelland is now a professor in the Theological Seminary at New Brunswick. The Rev. Dr. McAuley was formerly professor of Mathematics in Union College. After he was dismissed from Rutgers Street Church, he removed to Philadelphia and was installed pastor of one of the Presbyterian churches in that city. He is now pastor of the Murray Street Church. The Rutgers Street Church has at present 953 communicants. Mr. Krebs, the present pastor studied theology for a short time at Princeton.

**SCOTCH PRESBYTERIAN CHURCH**. In 1756, a secession from the Wall Street Church took place, in consequence of the introduction of Watts's psalms and hymns. The seceding brethren established themselves in Cedar street, and settled the Rev. John Mason as their pastor. Dr. Mason was a man of strong powers of mind and of uncommon erudition. He could converse upon "history, philosophy, or theology, in the Latin language with equal ease and greater elegance than in his mother tongue." In Greek, his proficiency was little inferior. He taught Logic and Moral Philosophy in the

Theological Seminary of the Antiburghers in Scotland, at the age of 24. He was pastor of the Scotch Presbyterian church 30 years, and was succeeded by his son, the Rev. John M. Mason. A brief sketch of Dr. John M. Mason will be found in the notes appended to the Murray Street Church, of which he was the first pastor. Rev. M. McCloud is now settled at Southeast, N. Y. Dr. McElroy was a student in divinity of Dr. Mason. He was first settled at Pittsburgh, Pa. where he remained about five years, and was thence called to New York.

**PEARL STREET CHURCH** was collected and organized, mainly through the instrumentality of Dr. John M. Mason. It was organized in about 1800, by the New York Presbytery of the Associate Reformed Church. Dr. Mason was collegiate pastor of the and the Scotch Presbyterian church. Mr. Monteith studied divinity with Rev. John H. Livingston, D. D. He was first settled at Flatbush, L. I., then at Schenectady, from which place he removed to New York. He died at Mobile, Al. Dr. Rice pursued his classical and theological studies with his brother, the Rev. John Holt Rice, D. D. He was ordained as an evangelist in April, 1812, and commenced missionary operations in Petersburg, Va. Dec. 1812; where he gathered a church, which was organized May, 1814. In 1829 he removed to New York as pastor of the Pearl Street Church. In Sept. 1832, he was appointed Associate Secretary of the American Home Missionary Society, in which office he continued about one year, and then accepted a call to the Presbyterian church in Princeton, N. J. where he now preaches. Mr. Rowland graduated at Andover in 1827. He was an agent of the American Bible Society three years, and pastor of the Presbyterian church in Fayetteville, N. C. four years.

**CANAL STREET CHURCH.** This church was first located in Orange street, and was opened in the summer of 1809, under the pastoral care of the Rev. Mr. McNeice. It was composed principally of Irish Presbyterians. The congregation was very small, until the settlement of Dr. McCartee in Oct. 1821. Since then it has rapidly increased, and its communicants are now about 950. Eleven years since the congregation erected their present place of worship, and the name was changed to Canal Street Church. Mr. Blatchford was subsequently settled in Salem, Mass. Mr. Alburdis is now a minister in the Dutch Reformed Church, and is settled in Orange county, N. Y. Dr. McCartee first studied and practised the profession of law. He was first settled in Spruce Street Church, Philadelphia. He studied divinity with the Rev. Dr. Mason.

**DUANE STREET CHURCH.** In the year 1806, it having become difficult to procure seats in the Wall street and Brick churches, and many having become dissatisfied with the system of copastors, a number of gentlemen, belonging to these churches, together with some others, associated for the purpose of forming a new Presbyterian church in the city. They chose a site in Cedar street, between Nassau and William streets, and commenced the erection of an edifice, in May, 1808. The house was opened for public worship, Nov. 6, 1808. Dr. Rodgers preached the sermon. The church was organized, Nov. 13, 1808, consisting of 28 persons. The Rev. John B. Romeyn, of Albany, was installed Nov. 9, 1808. Dr. Romeyn died Feb. 22, 1825. His father was pastor of the Reformed Dutch Church, Schenectady. He studied theology with Dr. Livingston, and with his father. In May, 1797, he was installed over the Dutch Reformed Church at Rhinebeck, N. Y., in 1803 over the Presbyterian church at Schenectady, in 1804 over the Presbyterian church in Albany. He also received numerous calls to presidencies and professorships in various colleges, which he declined. Dr. Payson of Portland, was unanimously chosen pastor, in Jan. 1826, and the application made three times, but he saw fit to decline each invitation. Mr. Cyrus Mason, a student of Princeton Seminary, was ordained and installed pastor, Dec. 7, 1826. In consequence of the emigration from the lower to the upper part of the city, this church began to be thinned before the death of Dr. Romeyn. It has furnished elders to *ten* new churches. In April, 1834, the removals to the upper churches having become very numerous, it was deemed advisable to procure a new location at the corner of Duane and Church streets. By an act of the legislature, the name of the Cedar Street Church, was changed to Duane Street Church. The new church edifice was dedicated in the fall of 1835. Dr. Spring preached the sermon. Mr. Mason took a dismission in the summer of 1835, and is now settled in Providence, R. I.

**MURRAY STREET CHURCH** was organized in 1810, or near that time. Dr. John M. Mason was its first pastor. After he graduated at Columbia college in the twentieth year of his age, he pursued the study of theology one year under the direction of Dr. John Mason his father, and then repaired to Scotland to complete his education. He there acquired, by his talents and noble spirit, the approbation and friendship of his instructors and fellow students. After an absence of a year and a half, upon the decease of his father, he was invited to return, and be his successor. He came, and was licensed in Nov. 1792,



preached in the Scotch Presbyterian church the succeeding winter, and in April, 1793, was ordained as its pastor. He labored there with great ability and success for 17 years. During the early period of his ministry, he was eminently successful in winning souls to Christ. "Dr. Mason," says Dr. McElroy in his funeral discourse, "was formed to be great. Upon whatever his mind exerted itself, it left the impress of gigantic might. Power was his attribute—power of intellect—power of feeling. He was capable alike of the sublimest thought and of the deepest pathos. In the pulpit there was majesty in his very personal appearance. His figure erect, his countenance beaming with intelligence, 'wisdom' almost literally 'making his face to shine'—the moment he ascended the sacred desk, you felt that you were in the presence of no ordinary man." In 1810, he was dismissed from the Scotch Presbyterian church, to take the pastoral oversight of the Murray street church. In 1811 he was appointed provost of Columbia college. He also presided over a theological seminary, which had been established through his instrumentality. For six years he attended *three* recitations of the senior class in the college, preached *three* times in the Murray street meeting-house and lectured *five* times in the seminary during each week. Under this immense amount of labor his health gave way, and he was under the necessity of resigning these several stations in rapid succession. In 1822 he removed to Carlisle, Pa. to preside over the college in that place, but his health still declining, he continued there but two years. He returned to the city of New York, and finished his brilliant and useful course, Dec. 27, 1829. Nearly *one hundred* young men were trained by him for the sacred ministry. Dr. Snodgrass studied his profession at Princeton Seminary. He was first settled at Fayetteville, N. C. in 1819. He then removed, March, 1822 to the Independent Presbyterian church in Savannah, Ga., from which he was called to the Murray street church, New York. After his dismissal from this church, he was employed for upwards of a year in the agency of the General Assembly's Board of Missions. He is now pastor of the 2d Presbyterian church in Troy, to which place he removed in Sept. and was installed Oct. 3, 1834.

**LAIGHT STEET CHURCH** was organized May 5, 1811, by Rev. Dr. Milledoler, then pastor of Rutgers street church. Rev. Matthew La Rue Perrine, D. D., previously pastor of the Presbyterian church Bottle Hill, N. J. and late professor of Church History in Auburn Seminary, was the first pastor of the church. The church when organized, was a band few and feeble and much in debt. When Dr. Cox was installed there were about 100 communicants. It has enjoyed since then extensive revivals, so that in 1831 there were about 800 communicants. The congregation at first worshipped in Spring street, and was called the Spring street church, until 1825, when they removed to Laight street. The present house of worship was dedicated Aug. 25, 1825. Dr. Cox commenced the study of law, at the age of 18, in Newark, N. J., at which place he became pious. He then went to Bloomfield, and studied the languages about eighteen months, and then returned to Philadelphia, where his mother resided, and studied divinity with the Rev. James P. Wilson, D. D., and was licensed, Oct. 1816, by the Presbytery of New York. He was first settled at Mendham, N. J. from which station he was called to the Laight street church. In Sept. 1825, he received the degree of Doctor of Divinity from Williams college. He is now professor of Sacred Rhetoric and Pastoral Theology in Auburn Seminary, into which office he was inducted June, 1835. The Rev. Mr. Mines was for a time seaman's preacher at Havre in France. He studied his profession at Princeton Seminary, and with the Rev. Lyman Beecher, D. D. He obtained his classical education in one of the State Academies of Maryland.

**SEVENTH PRESBYTERIAN CHURCH.** The efforts of Presbyterians to gather a church in the north-eastern section of the city, commenced in 1817. Mr. Ward Stafford preached frequently during that year on Manhattan Island, and in the vicinity of Grand and Goerck streets. Mr. S. C. Aikin succeeded him, but after a few weeks was called to the first Presbyterian church in Utica. Mr. Elihu W. Baldwin was then appointed by the Evangelical Missionary Society to supply the place of Mr. Aikin. He preached for some months in a school room in Broome, between Columbia and Cannon streets. Here the Spirit of the Lord was poured out and numbers were converted. The church was organized, March 27, 1818, consisting of 11 members. A house of worship was erected in Sheriff, between Delancy and Broome streets. In 1826, this building was disposed of at private sale, and a more commodious one erected in Broome, corner of Ridge street. This house was consumed by fire on the night of Feb. 14, 1831, during the time of a very powerful revival. It was rebuilt and ready for occupation in Nov. 1832. There have been received into this church on profession of their faith 557, and from other churches 341. Present number of communicants is 627. Mr. Baldwin was a graduate of Andover Seminary. In May, 1835, he was released from his pastoral charge to enter upon the duties of president of Wabash college, Indiana, to which office he had been recently elected. Mr. Hatfield studied divinity at Andover, and was installed

pastor of the second church in St. Louis, Mo. Jan. 1, 1834, from which place he removed to New York.

**ALLEN STREET CHURCH.** This enterprize was first commenced by a few ladies, mostly from the Brick church. Rev. Mr. Stafford assisted them in their undertaking. They first met in a small building in Bancker street, (now Madison,) and continued there until 1823, when they removed to Allen street. It was first organized as a mission church May 28, 1819, with 16 members, under the care of the Rev. Mr. Gray, missionary. It continued to exist as a mission church until 1829, when the congregation assumed the responsibility of calling a pastor. The present edifice was opened for worship in the spring of 1834. Mr. White studied his profession at Princeton.

**EIGHTH PRESBYTERIAN CHURCH** was organized in Oct. 1819. It was originally composed of persons withdrawing from the Reformed Dutch church in Greenwich then under the pastoral care of the Rev. Stephen N. Rowan, D. D. The new church called him to be their minister. He was installed in Nov. 1819. The church edifice was completed in 1821. Dr. Rowan was moderator of the General Assembly in 1825. "The American Society for ameliorating the condition of the Jews," having employed him as their agent, he resigned his charge of the church in 1830. It had increased considerably during his incumbency. He studied theology under the direction principally of ministers of the Dutch church. The church rapidly increased under the ministry of Mr. Hunter. He entered Middlebury college, but left in his sophomore year, and studied theology with Rev. Josiah Hopkins, then pastor of a church in New Haven, Vt. He gathered a church in Vermont, from which he was dismissed, and came to New York. He died Aug. 27, 1834, sincerely lamented by his congregation. Mr. Smith, the present pastor, studied at Princeton. He was pastor (previously to his settlement in New York), of the second Presbyterian church in the city of Washington. The edifice of the 8th Presbyterian church was enlarged and improved in 1833.

**CENTRAL PRESBYTERIAN CHURCH.** On the first Sabbath in March, 1820, the first effort was made towards gathering this church. In a retired school-room, seven individuals assembled, five of whom were the immediate relatives of Mr. Patton, the preacher, one a person employed to take charge of the room, and the remaining one a stranger. From this small beginning, unaided by any missionary association or the patronage of any of the churches, this flourishing church, now consisting of about 600 communicants and whose entire register is upwards of 900, has arisen. The church was organized January 8, 1821, consisting of four persons, two male, and two female. On the 28th of January, 1821, they celebrated their first communion, and 8 were added, so that the little band then consisted of 12. Since then there have been added on profession of their faith in 1821, 27; 1822, 18; 1823, 11; 1824, 60; 1825, 64; 1826, 12; 1827, 11; 1828, 76; 1829, 22; 1830, 60; 1831, 95; 1832, 53; 1833, 37. Ten young men have already entered the ministry from this church and 12 are now in a course of study. The corner stone of the church edifice was laid September 19, 1821, and the building was opened for public worship the first Sabbath in May, 1822. The Rev. Mr. Patton studied divinity at Princeton. In the summer of 1834, he was elected Secretary of the Presbyterian Education Society, and resigned his charge. The Rev. Wm. Adams, the present pastor, studied theology at Andover. He was first settled at Brighton, Mass.

**BOWERY CHURCH.** This enterprise was commenced under the auspices of the Rev. Ward Stafford. It became connected with the Presbytery of New York in April, 1822. Mr. Stafford is now pastor of the Presbyterian church in Youngstown, Ohio. The Rev. Mr. Christmas studied theology at Princeton. He went to Montreal, L. C., and was there installed over the Presbyterian church August, 1824. He continued there until 1828, when he returned on account of ill health. In January, 1829, he was appointed agent of the American Bible Society at New Orleans. He was installed the following November over the Bowery church, and finished his earthly course March 14, 1830, much lamented as a faithful and able minister of the gospel. Dr. Woodbridge studied divinity with the Rev. Asahel Hooker of Goshen, Conn. He was first settled at Hadley, Mass., June 20, 1810. He was installed over the Bowery church October 1, 1830.

**BLEEKER STREET CHURCH.** This enterprise was commenced by individuals mostly from the Cedar street church (now Duane street.) Mr. Bruen was appointed by the Committee of Missions of the New York Presbytery to preach in the city as a missionary, and the result was the collecting of this church. It was organized April 20, 1825, consisting of 12 members. The church edifice was erected in 1826. Mr. Bruen studied theology with Dr. Mason, and in 1816 went with his distinguished preceptor to Europe. While there he received an urgent request to preach in the American chapel of the Oratory in Paris. He at length accepted the invitation, and was ordained in London.

He staid in Paris six months, and then returned to this country. He died September 6, 1829. Mr. Mason was first settled at Schenectady in 1827. He studied theology at Princeton. His father was the Rev. John M. Mason, D. D.

**SPRING STREET CHURCH.** After the congregation worshipping in Spring street under the pastoral care of Dr. Cox removed to their present location in Laight street, a new church was organized December 29, 1825, which continued to worship in the same place. It consisted at first of 53 members. A revival has been enjoyed every year since the church was organized, and more than 800 souls have been gathered into the fold of Christ. A new church is erecting on the old site. Mr. Ludlow left Columbia college in his junior year, and pursued for a time the study of law. He studied divinity at Princeton.

**WEST CHURCH.** This church was organized November 1, 1829, under the name of the "North Presbyterian Church." In the spring of 1831, it was divided by the Presbytery into two churches, called the North and West churches. The North church retained the name and edifice in which they had formerly worshipped, and the West church the original organization. It continued from its separation to receive occasional and stated supplies until January 1, 1832, when the present pastor, Mr. Downer, commenced his labors among them. He was ordained March 25, 1832. The church then consisted of 18 members, since which its growth has been uniform and rapid. A revival of religion has been enjoyed each year since Mr. Downer's settlement, and the number of communicants is now nearly 400. An edifice has been erected in Carmine at the head of Varick street, which was dedicated May 27, 1832. Mr. Downer graduated at Auburn in 1831. The North church after the division, enjoyed the pastoral labors of the Rev. Ebenezer Mason, until its dissolution, which in a year or two took place by an act of Presbytery upon the petition of the church. The Rev. Ebenezer Mason, pastor of the North church, was the son of Dr. John M. Mason. He was settled in 1826 over the Reformed Dutch church in Brooklyn. He studied theology at Princeton.

**UNION CHURCH.** The organization of this church took place October 13, 1829. It then consisted of 35 members. On May 9th, 1830, 46 were added as fruits of a revival. In each year of Mr. Norton's ministry there were revivals. When he left the church in 1835, there had been added 300 souls, the great majority on confession of their faith. The congregation worshipped until the fall of 1834 in Prince street, when, in consequence of its unfavorable location and other causes, the edifice was sold to the Associated Reformed Presbyterians. Mr. Norton studied divinity at Auburn, after which he was ordained as an evangelist by the Presbytery of Oneida. He is now pastor of the Sixth Presbyterian church in Cincinnati, Ohio. The church is at present without a pastor.

**FIRST FREE CHURCH.** In May, 1830, two individuals, one a member of the Dutch Reformed and the other of the Presbyterian church, invited a meeting of several Christian friends, to converse upon the subject of forming a new church. The Rev. Joel Parker of Rochester, being in the city, was invited to attend the meeting. The result was, that measures were taken to form a new church, and an engagement with Mr. Parker was made to be their pastor, provided he could be dismissed from Rochester. The new congregation met at first in a room formerly occupied by Dr. Romeyn, as a lecture room, in Thames street. It consisted at first of about 40 persons. Soon it increased to 400. Subsequently for want of room, the congregation occupied the Masonic Hall, until the erection of their present edifice, at the corner of Dey and Washington streets. The church was organized September 22, 1830, consisting of 16 members. It has since admitted 753 persons, 301 males, and 452 females, 493 of whom united on profession of their faith. Upwards of 30 young men have either entered the ministry, or are in a course of preparation for the sacred office. The Rev. Mr. Parker was dismissed October 27, 1833, and embarked November 1, 1833, for New Orleans, to take the pastoral charge of the 2d Presbyterian church in that city. Mr. Parker studied theology at Auburn. The Rev. Jacob Helffenstein preached for a time as stated supply. Mr. Barrows was ordained an evangelist June 6, 1832, and was installed over the 1st Free church July 26, 1835.

**SECOND AVENUE CHURCH.** The Rev. John A. Murray commenced preaching November 21, 1830, in a school-house, corner of Essex and Stanton streets, with a view of collecting a church and congregation in the 11th ward of the city. That ward was selected for its peculiar moral destitution, having at that time 17,000 inhabitants, and all its places of worship not capable of containing more than 3,000. A church was organized January 8, 1831, consisting of 11 members, 4 males and 7 females, all from the Central Presbyterian church. As the church and congregation were unable to build, Mr. Murray spent nearly two years in soliciting aid for the erection of a house. He raised



\$10,000, which was expended in building an edifice on the 2d Avenue, which was opened for worship, May 26, 1833. During Mr. Murray's ministry, 119 persons were received into the church, many being fruits of seasons of grace with which the church was blessed. Mr. Murray studied theology at Princeton, after which he labored two years as an evangelist, under the direction of the American Home Missionary Society. He is now Secretary of the Western Agency of the American Home Missionary Society for the State of New York. The Rev. Charles S. Porter graduated at Andover, 1831. He was first settled at Gloucester, Mass.

**SECOND FREE CHURCH.** On Feb. 14, 1832, three elders and thirty-six other members of the First Free church were organized into a church under the title of the "Second Free Presbyterian Church of New York." They first worshipped in Broadway Hall. Afterwards they procured the spacious Chatham street theatre, and having fitted it up for a place of religious worship, assembled there for the first time, May 6, 1832. Mr. Finney preached the sermon. This building has been used for religious anniversaries and will contain nearly 3,000 persons. The church has admitted 426 members, 145 males and 281 females, 302 being admitted on profession of their faith. Mr. Finney was a lawyer until his conversion, when he abandoned that profession, and entered the ministry. He was ordained an evangelist, and spent a number of years in abundant and successful labors, in various parts of the country. In Oct. 1832, he was installed pastor of the 2d Free church. His health soon failing, he took a voyage across the Atlantic, and during his absence the congregation chose the Rev. John Ingersol as co-pastor. Mr. Ingersol was installed. Mr. Finney returned with improved health in about a year, and resumed his pastoral relations and functions, and Mr. Ingersol retired. In the winter of 1835, Mr. Finney was elected to the professorship of theology in Oberlin Institute, Ohio. It is understood that he will spend his summers in Oberlin, and his winters in New York, in the alternate discharge of his duties as professor and pastor.

**THIRD FREE CHURCH.** This church was commenced by several young members of the First and Second Free churches. They worshipped at first in the Masonic Hall, Dec. 9, 1832, and on the same evening were organized by the Third Presbytery of New York. It then consisted of 35 members. It has admitted, up to Feb. 1, 1835, 344 members, 203 of whom were received on profession of their faith. An edifice has been erected at the corner of Thompson and Houston streets, at an expense of \$11,000, in which 1,800 persons may be comfortably seated. It was dedicated April 9, 1833. Dr. Cox performed the dedicatory services. Rev. Dr. Lansing was installed pastor of the Presbyterian church in Auburn in 1817, and was elected May 2, 1821, professor of sacred rhetoric and pastoral theology in Auburn Seminary, of which he was one of the projectors and benefactors. Subsequently he was pastor of the Bleeker street church in Utica, from which place he was invited to New York city. He resigned his pastoral charge of the Third Free church on account of ill health, and now resides with his family at Auburn.

**VILLAGE CHURCH.** This church was organized Dec. 29, 1833, consisting of six members. It was a colony from the West church. They worshipped in a building in Greenwich village, formerly occupied as a bank, which was temporarily fitted up, so that in addition to a place of worship, it furnished a residence for the family of the Rev. Mr. Page, the minister. A spacious edifice is now erecting, which will be ready for occupation by May, 1836. Eighty-one have been connected with this church since its formation. Mr. Page studied divinity at Andover. He labored for a time in Michigan Territory, under the direction of the American Home Missionary Society. He then returned and preached in several places in New York. He was pastor of the Presbyterian church in Poughkeepsie, N. Y., from which place he was invited to come to New York, and commence the formation of a church in the upper part of Greenwich village. After laboring nearly two years, and securing the funds necessary for the erection of the church edifice, he resigned his pastoral charge, having been appointed agent of the American Home Missionary Society for Michigan. Mr. Daniel Clark is now laboring in this church as a stated supply.

**FOURTH FREE CHURCH.** On the 5th of Jan. 1834, a colony from the 2d Free church, consisting of 34 persons, commenced a new congregation under the ministry of the Rev. Arthur Granger. They first worshipped in Congress Hall, then in Military Hall, and then in the Old Brewery, corner of Madison and Catharine streets. The congregation having purchased these lots for the erection of an edifice thereon, removed temporarily to the spacious Hall, corner of Division and the Bowery. The church was organized in Feb. 1834. The edifice was dedicated Dec. 6, 1835. Its cost was \$30,000, defrayed by contributions of the congregation and others, and a loan on mortgage of the property, the interest of which is paid from the rent of the stores connected with the

building. Mr. Sprague studied divinity with the Rev. Ethan Smith of Poultney, Vt. He was then settled at Sherburne, N. Y. June, 1825, and continued there, until called, Oct. 1834, to New York.

**BRAINERD CHURCH.** In the winter of 1832-3, the attention of several individuals having been directed to the spiritual wants of the 11th Ward of the city of New York, it was determined to open a new place of public worship within its limits, with reference to the future gathering of a church. By the liberality of an individual, the use of the Academy at the corner of Essex and Stanton streets, was secured for this purpose. It was formerly occupied by the church now worshipping in the Second Avenue. Several ministers of the gospel in the city, undertook to supply the pulpit on the Lord's day for the term of one year, but no provision was made for any other species of ministerial labor. The public services of the new congregation commenced on the first Sabbath in Jan. 1833; and on the same day a Sabbath school was organized. It soon became apparent that, though the enterprise was in some measure successful, an extensive and permanent influence could be exerted only by forming a church, and securing the whole time and services of a minister of the gospel. Accordingly on the invitation of individuals, the Rev. Daniel Deruelle, formerly pastor of the Presbyterian church in Montrose, Pa., became in Oct. 1833, the stated supply of the congregation, in which station he continued for a considerable time. And on Feb. 9, 1834, the church, composed of 16 members, 7 males and 9 females, was regularly organized by the Third Presbytery of New York. Sabbath evening, Nov. 2, 1834, Rev. Asa D. Smith was ordained and installed the first pastor of the church. Mr. Smith studied theology in Andover Seminary, and finished his course 1834. The congregation continued to worship in the Academy until the last Sabbath in Sept. 1835, when they removed to the lecture room of their new church in Rivington street. The church itself was opened and dedicated on the third Sabbath in Jan. 1836. The church consists at present of 95 members. Mr. Harlan Page, with whose Memoirs the Christian public have become very extensively acquainted, was one of the first elders of the church.

**EIGHTH AVENUE CHURCH** was organized April 23, 1835. The enterprise was commenced under the auspices of Rev. Mr. Edwards. Mr. Riley studied divinity at Princeton.

**MANHATTAN CHURCH.** The Rev. Mr. Slocum commenced collecting a church on Manhattan Island, April, 1834, in a building formerly occupied by the Baptists. The church was organized in June, 1834, consisting of 27 persons. The number of communicants are now 80. Mr. Slocum studied theology at Andover, New Haven, and Princeton. He preached as a licentiate for several months at Hanover, N. J.

**MERCER STREET CHURCH** has been recently organized under most encouraging circumstances. It was originated by individuals mostly members of the Lighthouse street church. A beautiful and commodious edifice is erecting in Mercer street, near the New York University, which will soon be ready for occupation. The church was organized in the fall of 1835, under the pastoral care of the Rev. Dr. Skinner. Dr. Skinner was professor of sacred rhetoric at Andover Seminary, from which place he was called to New York. He studied the profession of law, but after his conversion, entered upon the work of the ministry, the duties of which he has performed with great ability, zeal and success.

[NOTE.—Rev. Matthew La Rue Perrine, D. D., was born in the town and county of Monmouth, N. J., May 4, 1777. He studied theology with the Rev. Dr. Woodhull of Monmouth, and was licensed to preach by the Presbytery of New Brunswick, early in 1800. He was installed pastor of the church in Bottle Hill, N. J., where he continued about nine years. In June, 1821, he was elected professor of ecclesiastical history and polity in the Auburn Theological Seminary. In all the relations he sustained, he acted with wisdom and fidelity.—*Editor.*]

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## MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION  
OF THAT INSTITUTION.

By John Farmer,

*Cor. Sec'ry of the New Hampshire Historical Society.*

[Continued from p. 143.]

NOTE.—The year they were graduated is prefixed to each person at the beginning of the several Memoirs.

## NATHANIEL MATHER.

1647. NATHANIEL MATHER, son of Rev. Richard Mather, and brother of Samuel Mather, already noticed, was born in Lancashire, England, March 20, 1630, and was five years old when his father came to this country. He was the companion of Jonathan Mitchel in crossing the Atlantic, and after a separation of eight years, became his friend and classmate at Harvard. Both received their college honors at the same time, and both studied the same profession. Mr. Mather remained in New England several years, but at length followed his brother Samuel to England, where he soon obtained the living of Harburton, near Totness, in the south part of the county of Devon. At this time, England was under the protectorate of Oliver Cromwell, who, in 1656, presented Mr. Mather to the living of Barnstable, on the river Taw, in the north part of the same county. There he continued about six years, when he was ejected by the same act which prohibited his brother Samuel from preaching. Upon his ejection, he went to Holland, and was sometime minister at Rotterdam. He returned to England, and thence went to Dublin, in Ireland, where he succeeded his brother about 1672. After a few years, he removed to London, and became pastor of a Congregational church, and one of the lecturers at Pinner's Hall. He died 26 July, 1697, aged 67, and was interred in the burying-ground near Bunhill fields.

The following inscription on his tombstone was written by the celebrated Dr. Isaac Watts.

Sub hoc reconditur tumulo Vir admodum Reverendus

NATHANIEL MATHER,

Richardi Matheri Filii Utriusq; ANGLIÆ Decus.

Edidit hæc nostra, in agro Lancastriensi: Imbuit Literaturâ, et Magistri Laurea honestavit altera illa transmarina. Qua propter temporum acerbitatem parvulus adhuc cum patre recesserat. Inde reversus, Ecclesiæ quæ est DUBLINII apud Hibernos communi Suffragio præficitur. Unde ad hanc Urbem accersitus, Pastoralis Munere cum Vita defunctus est. Si Laudes quæris, paucis accipe, animi dotibus fecit dives, Literis eruditissimus Judicio perpolitus, Ingenio acer, cujusque Muneris Naturæ et Doctrinæ potens; sacravit omnia serviendo Deo. Omnino instructissimus ad Officium, beati Servatoris Evangelium sincere promulgavit; ornavitque vita decora; Comitatus, Modestia, Patientia mixta. Pietatis exemplar maxime illustre; Semper sibi par et sibi constans. Christianus Religiosissimus, maritus indulgentissimus, Concionator aptus et operosus, Pastor Fidelis et Vigilans.

In Sacræ Functionis Exercitus, arte pia celavit HOMINEM,

Ut solus conspiceretur Deus.

Omnino deniq; Virtute præditus et Laude dignissimus.

Sed ah! Quantus dolor? mortuus est,

Plerophoria tamen Fidei, cælestem adiit Gloriam,

Et Triumphum 26 Julii Æræ Christianæ

M.DCXCVII. Ætat. LXVII.

His publications were, "The Righteousness of God by Faith upon all that believe," 1694; "A discussion of the lawfulness of a pastor's officiating in another's church,"



12mo. Twenty-three Sermons preached at Pinner's Hall and in Lime street, taken in short hand as they were delivered, but most of them corrected by himself, 8vo. 1701; and a Fast Sermon.—*Mather, Magnalia*, i. 12, 413. *Holmes, Annals of America*, i. 416. *Calamy, Account*, 238. *Ibid, Continuation*, i. 257—259. *Watts, Lyric Poems. Allen, Amer. Biog. Dict. Art. MATHER.*

## COMFORT STAR.

1647. COMFORT STAR, whose name in the Triennial Catalogue, is put *Consolantius Star*, was son of Comfort Star, and was born in Ashford, a considerable town in the county of Kent, situated on the river Stour, in the year 1625. His father, a physician, came to this country and settled at Cambridge as early as 1634, and from that place, went to Duxbury, in Plymouth colony, about the year 1638, but removed afterwards to Boston, and there died 2 January, 1659 or 1660. The son remained several years in New England after he graduated, and was of such reputation as a scholar as to be appointed a tutor and fellow of the college. He afterwards returned to England, and was settled as a minister in Cumberland, but was deprived of his living by the act of uniformity, soon after the restoration of Charles II. After this, according to Dr. Calamy, he performed laborious service in several places in his native county, and at last, was pastor of a church at Leeds, in Sussex, where he died 30 October, 1711, in the 87th year of his age, having survived all who had been graduated at Harvard before 1650.—*Calamy, Account of Ejected Ministers.*

## JOHN BIRDEN.

1647. JOHN BIRDEN. The Triennial Catalogues of Harvard college down to the year 1785, have this name inserted as *Birden*, and governor Hutchinson spells it thus in his History of Massachusetts. But since 1788, it has been printed in the Catalogues, *Barden*. The first is probably correct, if he was of the Birden or Burden family, which was of Boston in 1635. George Burden was a member of the First church in 1636, and Thomas, his son, settled in Rhode Island, and was one of the deputies of Providence in 1672. The person whose name is at the head of this article, returned to England, became a clergyman, and settled in the county (which is not named) where his friends resided. He died before the year 1698.—*Hutchinson, Hist. Mass.* i. 108. *Mather, Magnalia*, i. 23.

## ABRAHAM WALVER.

1647. ABRAHAM WALVER. As we meet with none of the name of Walver among the early planters of New England, this graduate perhaps may be considered among those who were sent from England to this country to be educated. That there were several sent here for that purpose before this period, appears from Johnson's History of New England, published in 1654. Walver returned to his friends in England, and was settled as a clergyman, but at what place does not appear. He died before the year 1698.—*Hutchinson, Hist. Mass.* i. 108. *Mather, Magnalia*, ii. 28.

## URIAN OAKES.

1650. URIAN OAKES had the honor of being the fourth president of Harvard college. He was of a respectable family, the son of Edward Oakes of Cambridge, Mass., who represented that town fifteen years in the general court, and who gave to two of his sons a liberal education. Urian was born in England in 1630, and was brought to this country in his childhood. From his earliest days, he was distinguished for the sweetness of his disposition, which characterized him through life. While a member of college, he was fond of mathematical science, and so particularly devoted to astronomical calculations, that the same year he graduated, at the age of nineteen, he prepared an almanac for 1650, which was printed at Cambridge. A copy of this work, curious both for the matter and the typography, is in possession of Rev. Samuel Sewall, of Burlington, Mass. Soon after receiving his second degree in 1652, it is believed he went to England, where he had respectable connections. For a short time, he was employed as chaplain in the family of a distinguished person, whose name is not given. After this, he settled in the ministry at Titchfield, in Hampshire, where he remained until he was silenced by the act of uniformity, August 24, 1662, which deprived so many worthy ministers of their benefices, without any provision for them or their families. He then resided awhile in the family of Col. Norton, a man of great merit and respectability, who on this occasion afforded him an asylum. When the violence of the persecution abated, he returned to the exercise of his ministry in another congregation, as colleague with Mr. Simons. Such was his celebrity for learning and piety, for ministerial abilities and fidelity, that the church and society of Cambridge, on the death of Mr. Mitchel, were induced to invite him to become their minister. They sent a messenger to England, to present him with the invitation, which, with the approbation of a council of ministers, he accepted.

After repeated delays, occasioned by the sickness and death of his wife, and by a subsequent personal illness, he came to America, and commenced his ministry at Cambridge, November 8, 1671.

So distinguished was he for his learning and abilities, and his patronage of the interests of literature, that in 1675, he was invited to the presidency of Harvard college, as successor of president Hoar. He accepted the invitation, and commenced his official duties on the 7th April, 1675. He still retained the pastoral care of his church. For more than six years, he presided over the college, and several eminent scholars received their education during his presidency. Cotton Mather, John Leverett and William Brattle, were all so well known in England, as to be elected fellows of the Royal Society. No similar honor had ever been conferred on a graduate of Harvard. John Davie enjoyed a baronetcy in England. All these received their first college honors from president Oakes. But his useful life was prematurely brought to a close. He had been subject to a quartan ague which often interrupted his public services. A malignant fever seized him and within a day or two, proved mortal. His congregation assembling on a Sabbath when the sacrament of the Lord's supper was to have been administered, were affectingly surprised to find their respected and beloved pastor in the pangs of death. He died the next day, July 25, 1681, in the 50th year of his age, and the 10th of his ministry at Cambridge.

President Oakes was eminent for his knowledge and piety, and was a very engaging and useful preacher. Dr. C. Mather thus speaks of him: "He was upon all accounts truly an admirable person. Considered as a Christian, he was full of all goodness, and like a full ear of corn, stooped with a most profound humility, adorning all his other graces; but though he were *low* in his own opinion, yet he was *high* in his attainments; *high* in his principles. Considered as a scholar, he was a notable critic in all the points of learning; and well versed in every point of the *Great Circle*. *Vast* the treasures lodged in the soul of such a scholar! Considered as a preacher, he was an Orpheus, that would have drawn the very stones to discipline; had Austin been here, he might have seen Paul in the pulpit." His services as president were performed with indefatigable exertions to promote the good of the pupils, and the lasting interests of the institution. Dr. Increase Mather, whose characters appear to be drawn with more fidelity than those by the author of the *Magnalia*, from which the preceding is extracted, says, in a preface to a discourse of Mr. Oakes, published soon after the author's death, "An age doth seldom produce one so many ways excell'g, as this author was. If we consider him as a *Divine*, as a *Scholar*, or as a *Christian*, it is hard to say in which he did most excel. I have often in my thoughts compared him to Samuel among the prophets of old; inasmuch as he did truly *fear God from his youth*, and was *betimes* improved in *holy* ministrations, and was at last called to be *head of the sons of the prophets*, in this New English Israel, as Samuel was president of the college at Naioth. In many other particulars, I might enlarge on the parallel, but that it is inconvenient to extend such instances beyond their proportion.

Heu, tua nobis  
Morte simul tecum Solatia rapta!

It may without reflection upon any be said, that he was one of the greatest lights that ever shone in this part of the world, or that is ever like to arise in our horizon." His tombstone still remains at Cambridge. The inscription which follows, copied from the *Magnalia*, has become somewhat illegible on the stone.

URIANI OAKESII,  
Cujus Quod Reliquum est  
clauditur hoc tumulo;  
Exploratâ Integritate, summa Morum Gravitate,  
Omniumq; meliorum Artium insigni Peritiâ,  
Spectatissimi, Clarissimiq; omnibus Modis Viri,  
Theologi, merito suo, celeberrimi,  
Concionatoris vere Melliflui,  
Cantabrigiensis Ecclesiæ Doctissime et Orthodoxi Pastoris,  
In Collegio Harvardino Præsidis Vigilantissimi,  
Maximum Pietatis, Eruditionis, Facundiæ, Laudem Adepti;  
Qui Repentinâ Morte subitò correptus,  
In JESU sinum efflavit animam,  
Julii XXV. A. D. MDLXXXI.

Memoriæ.

Ætatis suæ L.  
Plurima quid Referam, satis est si dixeris Unum,  
Hoc dictu satis est, *Hic jacet OAKESIUS.*

An elegy on president Oakes was written by Rev. Daniel Gookin of Sherburne, which still exists in manuscript.

The publications of president Oakes are the following, viz. An Almanack for the year 1650, with the motto, "*Parvum parva decent; sed inest sua gratia parvis.*" Small 18mo.; An Artillery Election Sermon, on Rom. viii. 37, preached June 3, 1672; entitled "The Unconquerable, All Conquering, and more than Conquering Souldier, or the successful Warre which a Believer wageth with the enemies of his Soul." 4to. pp. 46; "New England pleaded with, and pressed to consider the things which concern her Peace;"—an Election Sermon on Deut. xxxii. 29, preached May 7, 1670, 4to. pp. 64; An Elegy on Rev. Thomas Shepard, pastor of the church in Charlestown, who died December 22, 1677. This is of considerable length; of Pindaric measure, and is plaintive, pathetic, and replete with imagery. In the opinion of Dr. Holmes, "it rises far above the poetry of the day."

Of the family of president Oakes, I am unable to give a full account. He married as early as 1658, and probably before he went to England. According to Hon. N. Mitchell (in 2 Coll. Mass. Hist. Soc. vii. 165) his wife was daughter of Rev. William Ames, D. D., but from a recent communication of this gentleman, it appears that the fact rests "on the uncertain tradition or conjecture of the Angier family." The wife of president Oakes died in England about 1671. He had several sons. Urian was graduated at Harvard in 1678, and died the next year at the age of 22. Edward, born in England, was graduated in 1679, and died before 1699. F. Jackson, Esq. of Boston, informs me that the Middlesex county records give the death of Lawrence Oakes, Bachelor of Arts, June 13, 1679, aged 18. If he was a son of the president, he was probably educated in England, as he is not named in the Harvard catalogue. Mrs. Hannah Angier, the only surviving daughter of president Oakes, died August 15, 1714, aged 55. She was wife of Rev. Samuel Angier of Watertown, who died January 24, 1719, and mother of Rev. John Angier, of East Bridgewater, Mass. Chief Justice Shaw of Massachusetts, H. C. 1800, son of Rev. Oakes Shaw, H. C. 1758, of Barnstable, is a descendant from president Oakes.—Holmes, *Hist. Cambridge*, 51—54. *Ibid*, *Annals of America*, i. 403. Mather, *Magnalia*, ii. 12, 96—100. Neal, *Hist. N. E.* ii. 41, 42. Hutchinson, *Hist. Mass.* i. 161. Calamy, *Account of Ejected Ministers*, ii. 349. Allen, *Amer. Biog. Dict.* Eliot's, *Lord's Lempriere*, Blake's *do.* Art. OAKES.

#### JOHN BOWERS.

1650. JOHN BOWERS, was of Cambridge, Mass., but a native of England, and according to W. Winthrop, Esq., son of George Bowers, whose wife was buried at Cambridge, March 25, 1644. He did not, as did all the rest of his class, receive his second degree. He went to Connecticut and preached in various towns, such as Guilford, New Haven, Branford, Derby, and Rye. On the removal of Rev. Abraham Pierson and the body of his church from Branford to Newark, N. J., he engaged Mr. Bowers to supply his place until the close of the year. After this, as Mr. Gillett of Branford, informs me, "Mr. Bowers received an invitation to settle with the people, although no church was organized. He remained until February, 1672, and then gave the town liberty 'to provide a minister for themselves, which liberty they accepted.'" From Derby, he removed and settled at Rye, about 1688, of which place, according to the American Quarterly Register, he was the first minister. He died about the year 1697.—Trumbull, *Hist. Conn.* i. 494. Mather, *Magnalia*, i. 83, ii. 23. MS. Letter of Rev. Timothy P. Gillett.

#### JOHN COLLINS.

1650. JOHN COLLINS was a native of England, and came to this country as early as 1640. His father was deacon Edward Collins, who was representative or deputy from Cambridge, Mass., in the general court, sixteen years. He had a very respectable family. Two of his sons were educated at Harvard. John, the eldest, after completing his education went to Europe, and in 1658, was a minister in Edinburgh. When George Monk, afterwards duke of Albemarle, had determined on restoring Charles II. to the throne of England, and set out from Scotland for London for that object, Mr. Collins accompanied him as his chaplain. Upon his arrival in the metropolis, in 1660, and finding a situation suitable for the exercise of his talents, he concluded to remain there and make it his permanent residence. He succeeded Mr. Mallory as pastor of a considerable independent church, in London, and was also one of the lecturers at Pinner's Hall. The remainder of his life was principally spent in the ministerial profession, in which, according to the *Magnalia*, he was deservedly popular. "Such," says that work, "was the life and charm which accompanied his exercises in the pulpit, that none but persons of the same humor with him who wrote certain things like books to prove that Cicero wanted eloquence, went away unmoved or displeased from them." Though not named in Dr. C. Mather's list of authors who were graduates of Harvard college, two of



his sermons were published, one in the Continuation of the Morning Exercise Questions, without the name of the author, having only the initials N. N. to distinguish it; the other on Jude, 3 verse, in the second volume of the Farewell sermons. The subject of the first is, "How the Religious of a Nation are the Strength of it." He also wrote a prefatory epistle for Mr. Mitchel's discourse on the Glory of Believers. Mr. Collins died December, 1687, aged about fifty-eight. His epitaph, as given in the *Magnalia*, is as follows :

#### JOHANNES COLLINS.

Indolis optimæ puerulus, patrem pietate insignem  
 Castiorem Dei cultum et limatiorem  
 Ecclesiæ disciplinam, anhelantem,  
 In *Americanum Anglorum* secutus est *colonium*  
 Ubi quæ gymnasiis, quæ Cantabrigiensi isthic Collegio,  
 (Deo indefessis adspirante studiis)  
 Scriba factus ad regnum cælorum instructissimus,  
 Antiqua cum sænore rependitur *Anglia*.  
 Scotiæ etiam celebrium ministrorum gens fertilis,  
 Et audivit, et mirata est concionantem,  
 Utrobiq; multos Christo lucrificet;  
 Plures in Christo ædificavit  
 Præsertim hac in *Metropoli* gregis gratissime pastor  
 Nil segnis otii gnavo indulgens animo,  
 Nec laboribus, morbisq; fracto parcens corpori;  
 Meditando, prædicando, conferendo, vota; faciendo,  
 Vitam insumpsit fragilem,  
 Ut æternæ aliorum vitæ consuleret;  
 Quo ecclesiarum vita; nulla pastorem optimum,  
 Aut vivum magis venerata est,  
 Aut magis indoluit morienti  
 M. D<sup>ris</sup>. Die III. <sup>o</sup>. Anno Æræ Christianæ MDCLXXXVII.

Mr. Collins had a son who was educated for the ministry at Utrecht, and was an assistant with Mr. Bragg in London, and one of the lecturers at Pinner's Hall.—*Mather, Magnalia*, ii. 116, 117. *Calamy, Account of Ejected Ministers*, ii. 837, 838. *Ibid, Continuation*, ii. 962.

#### JOSHUA HOBART.

1650. JOSHUA HOBART, son of Rev. Peter Hobart, who came from Hingham, England, in 1635, and settled at Hingham, Massachusetts, was born in the year 1628. At the age of seven years, he accompanied his parents to this country and graduated at the age of twenty-two. In the profession of his father he was engaged for many years before his settlement in the ministry at Southold, on Long Island, in the State of New York. He succeeded Rev. John Youngs at that place in 1674, and remained there until his death in February, 1717, aged 89. His death is thus announced in the Boston News Letter, of Monday, April 22, 1717. "In the month of February last past, at Southold, on Long Island, in New York government, dyed the Reverend Mr. Joshua Hobart, near ninety years of age and yet preached publicly within a few months before his decease."

He survived all who were educated before him at Harvard, and it is believed all who were graduated before 1659. Excepting Thomas Cheever, it is believed that he obtained the greatest age of any of the sons of Harvard during the first half century of its existence. His successor was Rev. Benjamin Woolsey. Hon. Silas Wood of Long Island informs me, that some of Mr. Hobart's posterity in the female line, resided a number of years since at Southold, and were respected, but it was not known that any of his descendants were living there in 1828.—*Wood, Hist. Towns on Long Island*, 32, 35. *Lincoln, Hist. Hingham*, 113. *Savage, Note in Winthrop*, ii. 222. *Allen, Amer. Biog. Dict.* 458.

#### JEREMIAH HOBART.

1650. JEREMIAH HOBART, brother of the preceding, was born in Hingham, England, and was brought to this country when about five years old. Like his brother, he preached a long time without receiving ordination. At length, he was ordained the successor of Rev. Thomas Gilbert, at Topsfield, Mass. in 1672, but on account of some immoralities charged upon him, he was dismissed September 21, 1680. He soon after removed to Hempstead, Long Island, near his brother-in-law, Rev. Joseph Whiting, and was settled there, probably by installation, over the society in that town. On account of

numbers of his people becoming Quakers, and many others being so irreligious that they would afford no aid in supporting the ministry, he left the place and went to Connecticut as early as 1691, and received proposals for settlement from the inhabitants of Haddam, in August of that year. He accepted them, and from that time, he seems to have been regarded as their pastor, although not formally installed, and he probably administered the public ordinances. Some difficulty arising afterwards, the inhabitants voted in April, 1695, that they did not consider themselves under the charge of Mr. Hobart as pastor, and that with the consent of the General Assembly and of the neighboring churches, they would embody into a church. Accordingly, the church was regularly organized the next year. The difficulties between Mr. Hobart and his people were at length so far settled, that in June, 1700, the latter voted to call a council to install him. His installation took place November 14, 1700, when he was seventy years of age. He became subject to infirmities some years before his death, and was unable to perform his official services. Mr. Field in noticing his death, says, "November 6, 1715, being the Lord's day, he attended public worship in the forenoon, and received the sacrament; and during the intermission expired, sitting in his chair." But the Boston News Letter referred to in the preceding article, adds to the quotation already made, "and within a few weeks after, died his brother, Mr. Jeremiah Hobart in the colony of Connecticut of above eighty years of age." His age, regarding the last period as being the true time of his death, was eighty-seven. Mr. Hobart's wife was Dorothy Whiting, daughter of Rev. Samuel Whiting of Lynn. The names of his children have not been obtained. He left posterity at Haddam, and David Brainerd, the celebrated missionary, was his grandson.—*Field, Statistical Account of Middlesex Co. Conn.* 69, 70, 138. *Trumbull, Hist. Conn.* i. 492. *Wood, Hist. Towns on Long Island*, 33, 40. *Lincoln, Hist. Hingham*, 113, 114. *Savage, Note in Winthrop's Hist. N. E.* 222. *Lewis, Hist. Lynn*, 131. *Mather, Magnalia*, i. 82. *Amer. Quarterly Register*, iv. 321. *Topsfield Town Records*.

#### WILLIAM STOUGHTON.

1650. WILLIAM STOUGHTON, although not invested with the pastoral care of a church, yet as he was a preacher both here and in England, and a distinguished one, he is entitled to a prominent place among these sketches. He was born at Dorchester, Mass., in 1632. His father, Col. Israel Stoughton, admitted freeman November 3, 1633, was among the leading and influential men in the early period of Massachusetts colony. He gave great offence to the court in 1634, by the publication of a book wherein he affirmed the power of the governor to be but ministerial, and otherwise opposed and slighted the power of the magistrates. He was called to account for the offence, and although he had the modesty to confess his fault, and desired that the book might be burnt, he "was disabled for three years from bearing any public office." He was one of the magistrates from 1637 to 1644, and so esteemed for his courage and prudence, that he was intrusted with the command of the Massachusetts forces in the expedition against the Pequot Indians in 1637. In 1644, with some other colonists, he went to England, became a lieutenant-colonel in the parliamentary army, and after rendering good service, died at Lincoln in 1645.

William, the subject of this article, was the second son of Col. Israel Stoughton above mentioned, and was designed for the ministry. He studied the profession of theology, but was never settled. Upon the removal of Rev. John Wilson to Medfield in 1651, who had been a coadjutor to Rev. Richard Mather of Dorchester, he was invited to take the place of Mr. Wilson. This, though several times repeated, he persisted in declining; but rendered his occasional assistance during several years, "for which he received a compensation both from the town and the church." He went to England during the protectorate of Cromwell, and was a candidate for the ministry in the county of Sussex. He afterwards obtained a fellowship at New college, in the university of Oxford, at which he was admitted to the degree of master of arts. But he lost his fellowship in the general ejection of ministers and others after the restoration in 1660, upon which he returned to this country in 1662. He was again invited to become the minister of his native town, and on the death of Rev. Jonathan Mitchel in 1663, he received a similar request from the people of Cambridge, but declined these several invitations, which, coming from towns of such note, afford evidence of the estimation in which his talent and character were held. As a preacher, he enjoyed high reputation, and his election sermon in 1668 has been esteemed as one of the best delivered on that occasion. It is distinguished for vigor and originality, and furnishes evidence of being the production of no ordinary mind. It is entitled "New England's True Interest not to Lie." It contains an eulogium on the founders of New England, and an exhortation that their descendants may be worthy of them.

In 1671, he was made one of the magistrates, and it is not known that he preached afterwards. Before this, he had rendered occasional services to the clergy, and for a season supplied the pulpit in Dorchester; but from 1671, the remainder of his life was

devoted to public affairs. In 1676, he was selected as agent for the colonial government to England, in company with Peter Bulkley, speaker of the house of representatives, and son of the famous minister of Concord, to answer the complaints of Gorges and Mason concerning the patent line, and remained there three years.

He returned on the 24th July, 1679, and refused a second appointment to the same agency in 1680. This mission was one of great moment to the colony. Not only the complaints of Gorges and Mason were to be met and satisfactorily explained, but also the representations of Edward Randolph, the most unwearied persecutor the colony ever had, relating to the refusal of the colony to observe the acts for regulating the trade of the plantations. The Quakers, too, made their complaints of ill usage, and the Indians at the same time under the direction of their formidable leader Philip, began open hostilities. These were causes of great perplexity to the colony, and rendered the mission of Stoughton and Bulkley the more delicate and difficult. Although the objects of the agents were not wholly accomplished, it is believed they acquitted themselves honorably and to the satisfaction of a large portion of the people of the colony. Murmurs were, however, made by some against Mr. Stoughton for having been too compliant, but he still enjoyed the public confidence, and in February, 1681, so well were his past services regarded, he was a third time chosen, but declined the appointment.

Upon the charter of the colony being vacated, a commission, dated September 27, 1685, was sent over, making Joseph Dudley president, and Mr. Stoughton deputy-president of New England. The royal commission was received on the 15th of May, and published on the 25th of that month. This was the beginning of his unpopularity. He was the chief confidant of Dudley, and from his moderation in politics, his acknowledged integrity and sound judgment, he was not suspected by the body of the people of being unfriendly, or of want of strong attachment to the religious principles of the colony, and his acceptance of an office under Dudley was charitably supposed to be for keeping out oppressors and tyrants.

Notice that the charter of the colony had been vacated and judgment entered up, was received July 2, 1685, and Dudley's commission as president was received May 15, 1686. Sir Edmund Andros landed in Boston, December 20, of the same year, with his commission for the government of New England. During the administration of Dudley, Mr. Stoughton had been at the head of the courts of justice, which had been upon the same footing as under the old charter.

Dudley, though a native, was never a favorite of the colony. Mr. Stoughton's intimacy with him had made him with some, the object of unfriendly suspicions, and his acceptance of a place in the council under Andros, contributed greatly to ruin his popularity with the people. The administration of Andros was full of mischief: he made politics his trade, was selfish, and destitute of principle. Mr. Stoughton never was in his confidence, although he received the appointment of judge of the supreme court, which he held until 1689. The same motives that led him to accept an office under Dudley, induced him to receive one under Andros; thinking thereby to render the government more easy to the people. He had the interest of the colony much at heart, but in all violent political commotions, the principles and motives of such as profess to be guided by justice, are too apt to be suspected. Such was the case with Mr. Stoughton, although upon the arrest and imprisonment of Andros, he was permitted by Bradstreet, Danforth, Richards, Cooke, and others, to sign with them the letter of advice addressed to Andros, dated at the town-house in Boston, April 18, 1689, and was associated with those who formed a "council for the safety of the people and conservation of the peace," yet upon the election afterwards made by the people, he failed in obtaining a single vote. But he seems to have been restored to favor on the publication in 1691, of a "Narrative of the proceedings of Sir Edmund Andros and his accomplices, who acted by an illegal and arbitrary commission from the late king James, during his government in New England," which was signed by Mr. Stoughton and four others, members of Sir Edmund's council. In this document, which deserves to be reprinted in some of our historical collections, they modestly take exception to many things in the administration, and exculpate themselves from any share in them. This must have satisfied many of the people of the purity of their motives.

Besides, the piety and benevolence of Mr. Stoughton were not forgotten among the most influential of his opposers in politics. He was well esteemed by the Mathers, father and son, and was named in the new charter of William and Mary as lieutenant-governor under Sir William Phips. His supposed miscarriages under Dudley and Andros were forgiven, and he soon became a favorite among all classes of society. He continued in the office of lieutenant-governor nine years, six of which he was commander-in-chief. Although this whole period was one of deep interest to the colony from the Indian hostilities and piracies committed on the coast, as well as from a variety of other causes, he appears to have answered the high expectations of the public concerning him.

He was again appointed chief justice in 1692. The other judges associated with him were Nathaniel Saltonstall, John Richards, Bartholomew Gedney, Adam Winthrop,



Samuel Sewall, and Peter Sargeant, all but two from the original county of Suffolk. It is a subject of regret, that he was so forward in countenancing the witchcraft delusion. He was zealous in the proceedings against the accused, and among the foremost in their condemnation. This is more to be lamented, as it undoubtedly influenced many to fall in with the prevailing error. His opinion was, that although the devil might appear in the shape of a guilty person, yet he would never be permitted to assume the shape of an innocent one. And, when he was informed that judge Sewall had publicly repented of the part he had taken in the trials of the supposed witches, he observed that, for himself, that when he sat in judgment, he had the fear of God before his eyes, and gave his opinion according to the best of his understanding; and although it might appear afterwards he had been in an error, yet he saw no necessity of a public acknowledgment of it. He died at his house in Dorchester, July 7, 1701, aged seventy. His life was adorned by acts of piety and benevolence, and his memory deserves to be held in grateful remembrance by the people of Massachusetts. He inherited property from his father, and at his death, had a good estate for those times. His donation to Harvard college was the greatest which had been made to that institution. He erected, at his own expense, a spacious edifice for the accommodation of students, which, in honor of the donor, was named Stoughton Hall. The foundation stone was laid May 9, 1698, and the building completed in 1699. It stood eighty years, though slightly injured by the earthquake in 1755. The following inscription was upon it

DEO OPT. MAX. BONISQ. LITERIS S.  
GULIELMUS STOUGHTON ARMIGER PROVINCIAE.  
MASSACHUSET. NOV-ANGLO- RUM VICE-GUBERNATOR  
COLLEGII HARVARDINI OLIM ALUMNUS  
SEMPER PATRONUS FECIT  
ANNO DOMINI 1699.

He died a bachelor, and his life affords a happy illustration of the truth of the remark of Lord Bacon; "Certainly the best works and greatest merit for the public, have proceeded from the unmarried or childless men, which, both in affection and means, have married and endowed the public."

The following is his epitaph, written by Rev. Increase Mather.

GULIELMUS STOUGHTONUS, Armiger,  
Provinciae Massachusettensis in Nova Anglia Legatus,  
deinde Gubernator;  
Nec-non Curiae in eadem Provincia Superioris  
Justiciarius Capitalis,  
Hic Jacet;  
Vir Conjugii nescius,  
Religione Sanctus,  
Virtute Clarus,  
Doctrina Celebris,  
Ingenio Acutus,  
Sanguine et Animo pariter illustris,  
Æquitatis Amator,  
Legum Propugnator,  
Collegii Stoughtonianii Fundator,  
Literarum et Literatorum Fautor celeberrimus,  
Impietatis & Vitii Hostis acerrimus,  
Hunc Rhetores amant facundum,  
Hunc Scriptores norunt elegantem,  
Hunc Philosophi quærunt sapientem,  
Hunc Doctores laudant Theologum,  
Hunc Pii venerantur austerum,  
Hunc omnes mirantur; omnibus ignotum,  
Omnibus licet notum.  
Quid plura, viator? Quem perdidimus  
STOUGHTONUM?  
Heu!  
Satis dixi, urgent lachrymæ,  
Sileo.  
Vixit annos septuaginta,  
Septimo die Julii, anno Salutis 1701,  
cecidit  
Heu! Heu! Qualis Luctus?

*Hutchinson, Hist. Mass.* i. 136, 281—288, 293, 299, 318, 324, 340, 365. ii. 28, 118.  
*Eliot and Allen's Biog. Dict. Art.* STOUGHTON in each. *Savage, Note in Winthrop,*

i. 155. *Peirce, Hist. Harv. Univ.* 64. *Harris, Memorials of First Church in Dorchester*, 17. *Calamy, Account of Ejected Ministers*, ii. 72, 698. 1. *Coll. Mass. Hist. Soc.* v. 74. ix. 162. *Revolution in N. England Justified*, 51—59. *Deplorable State of N. England*.

#### SAMUEL PHILLIPS.

1650. SAMUEL PHILLIPS was the eldest son of Rev. George Phillips, the first minister of Watertown, Mass., who arrived in New England in June, 1630, and died 1 July, 1644. He had been the minister of Boxford, a small place adjoining Groton, the residence of governor Winthrop, in the county of Suffolk, both places being in the hundred of Baber, which is situated on the river Stour, separating it from the county of Essex. Samuel was born at the place of his father's ministry in 1625, and accompanied his parents to this country at the age of five years. His mother died at Salem soon after her arrival, and was buried in that town near Lady Arbella Johnson, who died about the same time. His father died while the son was in his minority, leaving a considerable family by a second wife. The people of Watertown had such a high regard for their deceased pastor, that much to their credit, they furnished the means of educating his son, who, at the age of twenty-five, received his bachelor's degree. He was so well qualified for the ministry, that he was settled the next year after he was graduated. Rev. Ezekiel Rogers, who ranked among the eminent ministers of New England, had been in office at Rowley thirteen years, and requiring the aid of an assistant, Mr. Phillips was selected, and was ordained as his colleague in 1651. Forty-five years he remained the minister of that place, and was esteemed for his piety and talents. Twice he officiated at the great public anniversaries, which usually called forth the first abilities in the New England colonies. In 1675, he preached before the Ancient and Honorable Artillery Company, and in 1678, before the General Court of Massachusetts. Neither of the sermons, it is believed, were printed. Mr. Phillips died 22 April, 1676, aged 71.

He married in 1651, Sarah, daughter of Samuel Appleton, a descendant from John Appleton, who died at Great Waldingfield, in Suffolk, England, in 1436. By her, who died 15 July, 1714, aged 86, he had 1. Sarah; 2. Samuel; 3. George, born 1664, graduated at Harvard 1686, was the minister of Brookhaven, Long Island; 4. Elizabeth, born 1665, who married Rev. Edward Payson, her father's successor, and died in 1724, aged 60; 5. Dorcas, born 1667; 6. Mary, born 1668; and 7. John, born in October, 1670. Samuel, the eldest son, was born 23 March, 1658, was a goldsmith and resided in Salem; married Mary, daughter of Rev. John Emerson of Gloucester, and granddaughter of Dep. Gov. Symonds, of Ipswich, and by her, (who died 4 Oct., 1703,) he had six children, two of whom were sons, viz., Samuel, born 28 Feb., 1690, graduated at Harvard in 1708, and John, born 22 June, 1701, settled in Boston, was a colonel of the militia, representative in the general court, and deacon, and died 19 April, 1763, in his 63d year, having had by Mary, his wife, who was daughter of Nicholas Buttolph, John, Samuel, William, Abigail, Sarah and Mary-Anna. William, the youngest son, was born 29 Aug., 1737, died 4 Jan., 1772, married Margaret, daughter of Hon. Jacob Wendell, by whom (who died 27 February, 1823, aged 83) he had two daughters and two sons, William, born 28 December, 1766, died 10 June, 1783, and John, born 26 Nov., 1770, graduated at Harvard 1788, married Sarah, daughter of Thomas Walley, and great granddaughter of Judge John Walley, and died 29 May, 1823, aged 52. He was president of the senate of Massachusetts, and the first mayor of Boston. He had nine children, of whom five sons and three daughters survived him. The sons are Thomas Walley, born 16 Jan., 1797, graduated at Harvard 1814; John-Charles, born 15 Nov. 1807, graduated 1826; George-William, born 3d January, 1810, graduated 1829; Wendell, born 29 Nov. 1811, graduated in 1831; and Grenville-Tudor, born 14 August, 1816, now [1836] an undergraduate at Harvard.—*Wiser, Appendix to Sermon on Death of Lieut. Gov. Phillips*, 37. *MS. Letter of Wendell Phillips*. *MS. Records of the Church of Rowley*. *Wood, Hist. of Towns on Long Island*, 49. *Mather, Magnalia*, i. 343, ii. 23. *Allen & Eliot's Biog. Dictionaries*. *Pike, in Coll. of N. H. Hist. Soc.*, iii. 47. *Felt, Annals of Salem*, 522.

#### LEONARD HOAR.

1650. LEONARD HOAR, M. D., came from England to this country with his mother and several brothers. One of the brothers was at Scituate as early as 1643. Mrs. Joanna Hoar, the mother, died at Braintree, 21 Dec., 1661. One of his sisters married Rev. Henry Flint, of Braintree, and another married Col. Edmund Quincy. Mrs. Flint was a lady much esteemed for her accomplishments, and her talents at instruction; many females being sent to her from other towns, especially from Boston. Leonard, after receiving his degree at Harvard, went to England, and took the degree of doctor of medicine at the university of Cambridge. He afterwards relinquished the profession of medicine, studied divinity, and was settled as the minister of Wensted, in Sussex, from

which parish, he was ejected for his nonconformity in 1662. He returned to this country in 1672, and preached a short time as an assistant to Rev. Thomas Thacher, at the Old South church in Boston. In July, he was chosen president of Harvard college, to supply the vacancy occasioned by the death of Mr. Chauncy, and was inducted into office on the 10 September, 1672. As a scholar and Christian, he was very respectable, but falling under the displeasure of a few men in the neighborhood, the students were thus encouraged to array themselves against him, and his situation was rendered so unpleasant, that he was under the necessity of resigning his office, 15 March, 1675. He was succeeded by Rev. Urian Oakes. The injuries which he had suffered, visibly affected his health, and induced a consumption, of which he died at Boston, 28 November, 1675, at the age of 45, and was interred at Braintree. Whitney, in his *History of Quincy*, gives a copy of the inscription on his monument in that town.

"Three precious friends under this tombstone lie,  
Patterns to aged, youth and infancy.  
A great mother, her learned son, with child,  
The first and least went free, he was exil'd.  
In love to Christ, this country, and dear friends,  
He left his own, cross'd seas, and for amends  
Was here extoll'd, envied all in a breath,  
His noble consort leaves, is drawn to death.  
Strange changes may befall us ere we die,  
Blest they who well arrive Eternity.  
God grant some names, O thou New England's friend,  
Don't sooner fade than thine if times don't mend."

Mr. Deane, in his *History of Scituate*, gives the following abstract of Pres. Hoar's will, dated 1675. "To daughter Bridget, £200 at 21, or marriage with her mother's consent. To my brother Daniel, whose real and perpetual kindness I can never remunerate, my stone signet and my watch. To my dear brother John, a black suit. To my sisters Flint and Quincy, each a black serge gown. To cousin [nephew, then called cousin] Josiah Flint, out of my library, Rouanelli Bibliotheca. To my cousin Noah Newman, Aquinas's Sermons, and to them both the use of any books and manuscripts of mine on divinity, they giving a note to return them on demand. My medical writings to my wife's custody, till some of my kindred addicted to those studies, shall desire them, and especially John Hoar's or any other of my brother's or sister's sons or grandsons."

President Hoar married while in England, Bridget, daughter of Lord Lisle. She accompanied her husband to this country, and after his death, married Mr. Usher, of Boston, where she died 25 May, 1723, but was buried at Braintree in the same tomb with her first husband. She was distinguished for her piety, patience, and liberality. When Dr. Increase Mather lost part of his library by fire in 1676, she offered to him such books as he might be pleased to take from the library of her deceased husband. A sermon on her death was preached by Rev. Thomas Foxcroft, which was printed.

As Dr. Hoar is mentioned by Mather in his list of authors of "lesser composures," there may be some of his sermons existing in print, one of which, a sermon on the death of Lady Mildmay, printed at Boston in 1680, is mentioned by Rev. Dr. Harris, in the Appendix to his *Memorials of the First Church in Dorchester*, p. 47. This sermon was printed after the president's death, and is dedicated to his widow, Mrs. Bridget Usher, by her nephew, Josiah Flint. A valuable letter of Dr. Hoar, addressed to Josiah Flint, giving him directions in his studies, is published in 1 Coll. of Mass. Hist. Soc. vi. 100—108. During the presidency of Dr. Hoar, there was a contribution through the Colony of Massachusetts for erecting a new building for the college, and £1,895 were collected. —*Mather, Magnalia*, ii. 12. *Neal, Hist. N. E.*, i. 190. *Hutchinson, Hist. Mass.*, i. 161. *Whitney, Hist. Quincy*, 57. *Holmes, Annals of America*, i. 377. *Allen, Biog. Dict.*, 458. *Lord, in Lempriere's Univ. Biog.*, ii. 56. 2 Coll. Mass. Hist. Soc., i. 107. *Remarkables of Dr. I. Mather*, 79. *Calamy, Account of Ejected Ministers*, ii. 312. *Deane, Hist. Scit.*, 286. *Peirce, Hist. Harvard College*.

#### MICHAEL WIGGLESWORTH.

1651. MICHAEL WIGGLESWORTH was probably son of Edward Wigglesworth, an inhabitant of New Haven in 1643, whose family at that time consisted of three persons, and whose estate was rated at £300. Whether he was of this family or not, his parentage was undoubtedly respectable, as he is placed at the head of the largest class which had been graduated at Harvard college before 1651. He was born in October, 1631, and received his first degree in the twentieth year of his age. Where he lived, and how he was occupied after leaving college until he was admitted freeman of the Massachusetts colony, in 1680, I have not learnt. After Mr. Thomas Cheever had withdrawn from preaching at Malden, Massachusetts, Mr. Wigglesworth appears to have been employed in that place as a preacher. He is first mentioned there, says the late Rev. S. O. Wright, in an order, appointing "the officers of cutters and drawers of wood"



for him in 1692; but as he preached the election sermon in 1686, he was probably settled as a minister before that time. In giving an account of him, I shall copy Mr. Kettell's memoir, in the *Specimens of American Poetry*. "Respected in the pulpit for his modest though lucid and energetic exposition of the Scriptures, esteemed in the social circle for the suavity of his manners, and beloved by very many to whom in their youth he had been the faithful friend and counsellor, it was with deep regret that he yielded to the necessity which demanded his temporary separation from the people, who had committed themselves to his spiritual guidance and direction, and with whom he was linked by ties of the most tender affection. The hand of disease was upon him, and its blighting influence could be successfully resisted only under a milder sky than that of New England. A partial restoration to health enabled him to resume his station at Malden, though ever after, he was frequently obliged to desist, for weeks in succession, from the active duties of his profession. But these intervals were not misspent. He devoted them to medical researches, and the needy found him ready in imparting his skill for the benefit of the wasted frame, as he had been in affording relief to the mind oppressed with grief, and cast down by disappointment. When the weakness of his lungs disqualified him for preaching, he would strive with his pen to render truth attractive by investing her with the garb of poesy. Let not the modern reader turn with disgust from the perusal of his moral sentiments. Repugnant as they may be to our tastes, and grotesque as they appear in an age of refinement, they doubtless contributed to the formation of that character for unbending integrity and firmness of resolve, for which we should venerate the memory of the fathers of New England, who laid the foundation of our republic. Neither let the lover of the sacred nine despise the muse of Mr. Wigglesworth. Homely and coarse of speech as she is, her voice probably sunk into the hearts of those who listened to her rude melody, leaving there an impression deeper than any which the numbers of some of our modern bards may ever produce." The following is a specimen of Mr. Wigglesworth's poetry.

"VANITY OF VANITIES.

Vain, frail, short-liv'd, and miserable man,  
Learn what thou art when thy estate is best :  
A restless wave o' the troubled ocean,  
A dream, a lifeless picture finely dress'd.

A wind, a flower, a vapor and a bubble,  
A wheel that stands not still, a trembling reed,  
A trolling stone, dry dust, light chaff and stubble,  
A shadow of something but truly nought indeed.

Learn what deceitful toys, and empty things,  
This world and all its best enjoyments be :  
Out of the earth no true contentment springs,  
But all things here are vexing vanity.

For what is beauty, but a fading flower ?  
Or what is pleasure, but the devil's bait ?  
Whereby he catcheth whom he would devour,  
And multitudes of souls doth ruinate.

And what are friends, but mortal men, as we,  
Whom death from us may quickly separate ;  
Or else their hearts may quite estranged be,  
And all their love be turned into hate.

And what are riches to be doted on ?  
Uncertain, fickle, and ensnaring things ;  
They draw men's souls unto perdition,  
And when most needed, take them to their wings.

Ah foolish man ! that sets his heart upon  
Such empty shadows, such wild fowl as these,  
That being gotten will be quickly gone,  
And whilst they stay increase but his disease.

As in a dropsy, drinking draughts begets,  
The more he drinks, the more he still requires ;  
So on this world whoso affection sets,  
His wealth's increase, increaseth his desires.

Oh happy man, whose portion is above,  
Where floods, where flames, where foes cannot bereave him,  
Most wretched man that fixed hath his love  
Upon this world, that surely will deceive him.

For what is honor? What is sovereignty,  
 Whereto men's hearts so restlessly aspire?  
 Whom have they crowned with felicity?  
 When did they ever satisfy desire?

The ear of man with hearing is not fill'd;  
 To see new lights still coveteth the eye:  
 The craving stomach, though it may be still'd,  
 Yet craves again without a new supply.

All earthly things man's cravings answer not,  
 Whose little heart would all the world contain,  
 (If all the world should fall to one man's lot,)  
 And notwithstanding empty still remain.

The eastern conqueror was said to weep,  
 When he the Indian ocean did view,  
 To see his conquest bounded by the deep,  
 And no more worlds remaining to subdue.

Who would that man in his enjoyment bless,  
 Or envy him, or covet his estate,  
 Whose gettings do augment his greediness,  
 And make his wishes more intemperate.

Such is the wonted and the common guise  
 Of those on earth that bear the greatest sway;  
 If with a few the case be otherwise,  
 They seek a kingdom that abides for aye.

Moreover they, of all the sons of men,  
 That rule, and are in highest places set,  
 Are most inclin'd to scorn their brethren;  
 And God himself—(without great grace) forget.

For as the sun doth blind the gazer's eyes,  
 That for a time they nought discern aright,  
 So honor doth befool and blind the wise,  
 And their own lustre 'reaves them of their sight.

Great are their dangers, manifold their cares,  
 Through which whilst, others sleep, they scarcely nap,  
 And yet are oft surprised unawares,  
 And fall unwillingly into envy's trap.

The mean mechanic finds his kindly rest,  
 All void of fear sleepeth the country clown:  
 When greatest princes often are distress'd  
 And cannot sleep upon their beds of down.

Could strength or valor man immortalize,  
 Could wealth or honor keep them from decay,  
 There were some cause the same to idolize,  
 And give the lie to that which I do say.

But neither can such things themselves endure,  
 Without the hazard of a change, one hour,  
 Nor such as trust in them can they secure,  
 From dismal days, or death's prevailing power.

If beauty could the beautiful defend  
 From death's dominion, then fair Absalom  
 Had not been brought to such a shameful end:  
 But fair and foul unto the grave must come.

If wealth or sceptres could immortal make,  
 Then wealthy Croesus, wherefore art thou dead?  
 If warlike force, which makes the world to quake,  
 Then why is Julius Cæsar perished?

Where are the Scipios' thunderbolts of war?  
 Renowned Pompey, Cæsar's enemy?  
 Stout Hannibal, Rome's terror known so far?  
 Great Alexander, what has become of thee?

If gifts and bribes death's fervor might but win,  
 If power, if force, or threat'ning's might it fray,  
 All these, and more had still surviving been:  
 But all are gone, for death will have no nay.

Such is the world with all her Pomp and glory ;  
Such are the men whom worldly eyes admire,  
Cut down by time, and now becomes a story,  
That we might after better things aspire.

Go boast thyself of what thy heart enjoys  
Vain man ! triumph in all thy worldly bliss :  
Thy best enjoyments are but trash and toys,  
Delight thyself in that which worthless is.

Omnia prætereunt præter amare Deum."

Mr. Wigglesworth died 10 June, 1705, aged 74. Dr. Cotton Mather preached his funeral sermon, which was printed, and wrote for him the following epitaph:

"The excellent Wigglesworth remembered by some good tokens."

"His pen did once meat from the eater fetch ;  
And now he's gone beyond the eater's reach.  
His body once so thin, was next to none ;  
From hence, he's to unbodied spirits flown.  
Once his rare skill did all diseases heal ;  
And he does nothing now uneasy feel.  
He to his paradise is joyful come,  
And waits with joy to see his Day of Doom."

He preached the election sermon in 1686. His publications were the *Day of Doom*, or a poetical description of the great and last judgment, with a short discourse about eternity, 5th edit. 1701; *Meat out of the Eater*, or a meditation concerning the necessity, end, and usefulness of afflictions unto God's children, 5th edit. 1718. The *Day of Doom* went through six editions in this country, and was republished in London. "It comprises a version after the manner of some of the psalms in Sternhold and Hopkins, of all the Scripture texts relative to the final judgment of man, and contains two hundred and twenty-four stanzas of eight lines each."

Mr. Wigglesworth married Sybil Sparhawk, daughter of Nathaniel Sparhawk of Cambridge, whose wife was daughter of Rev. Samuel Newman of Rehoboth. His children were Abigail, born 20 March, 1681; Mary, born 21 Sept., 1682; Martha, born 21 Dec., 1683; Esther, born 16 April, 1685; Dorothy, born 22 Feb., 1687; Samuel, born 4 Feb., 1689, graduated at Harvard college, 1707, and was the first minister of Hamilton, Mass., where he died 3 Sept., 1768, in his 80th year, and Edward, born about 1692, graduated at Harvard college 1710, was the first professor of divinity at Harvard, and died 16 Jan., 1765, aged 73. The wife of Mr. Wigglesworth died in August, 1708.—*Hutchinson, Hist. Mass.*, i. 160. *Holmes, Annals*, i. 493. *Kettell, Specimens of Amer. Poetry*, i. 35, 36. *Wright, Thanksgiving Sermon*, 1 Dec., 1831. *Pike, Journal in Coll. N. H. Hist. Soc.*, iii. 55. *Middx. Co. Records. Sparhawk Genealogy in MS.*

#### ENGLISH BIBLE IN 1535 AND IN 1835.

MARK the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price, with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible of 1835—in a translation, which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor—the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; and the period fast approaching when the benevolent wish of our late beloved monarch, George the Third, shall be realized, 'that every child in his dominions should be able to read the Bible.' See multitudes ready not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others; a well-compacted Society, expressly and singly formed to promote its circulation—untired, and, it is humbly



trusted, untiring in its labors; a variety of ingenious devices formed for aiding its circulation; obstacles removed:—a contrast this, proclaiming aloud the gracious goodness of God. Mark again: the English Bible of 1535 standing alone, one edition, of at most a few thousand copies; the English Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manks, for domestic circulation—and in such request, that in one day in the last month a variety of editions were ordered, to the extent of 365,000 copies; while the aggregate issue, during thirty-one years, has been several millions, in the British dominions, and in the British languages.—*Rep. B. & F. Bib. Soc.*

### CIRCULATION OF LONDON NEWSPAPERS.

A RETURN has been made, by order of the House of Commons, of the *Stamps issued for all the London newspapers* in the four successive half years which ended on the 30th of June last. The digest of this return, here given, will enable our readers, who may be acquainted with the political and religious bearings of these papers, to form some estimate of the comparative prevalence of different opinions and parties in the country.

	June 30, 1833 to Jan. 1, 1834.	Jan. 1, 1834 to June 30, 1834.	June 30, 1834 to Jan. 1, 1835.	Jan. 1, 1835 to June 30, 1835.	Total issued weekly.
<i>Daily: issuing six papers weekly—</i>					
Courier . . . . .	1974	1852	1750	1582	9492
Morning Advertiser . . . . .	3912	3653	3812	4117	24,702
Morning Post . . . . .	2041	2365	2294	2352	14,112
Sun . . . . .	1852	1839	1878	2532	15,192
<i>One Daily, and one Weekly: issuing seven papers weekly—</i>					
True Sun, and Weekly Sun . . . . .	1576	1755	1423	1253	7756
<i>One Daily, and one Thrice Weekly: issuing nine papers weekly—</i>					
Globe and Traveller . . . . .	2294	2133	2154	2064	18,576
Morning Herald, and English Chronicle . .	5497	5473	5683	5072	45,643
Times, and Evening Mail . . . . .	7604	7512	6869	6012	54,108
<i>One Daily, one Thrice Weekly, and Two Weekly: issuing eleven papers weekly—</i>					
Standard, St. James's Chronicle, London } Packet, and London Weekly Journal . }	2541	2466	2623	3024	33,264
<i>One Daily, one Thrice Weekly, and Three Sunday: issuing twelve papers weekly—</i>					
Morning Chronicle, Evening Chronicle, Ob- } server, Englishman, and Bell's Life in } London . . . . . }	2476	2362	2703	2593	31,176
<i>Twice Weekly—</i>					
Record . . . . .	2326	2593	2442	2461	4922
<i>Weekly—</i>					
Christian Advocate . . . . .	1250	1264	1732	1838	1838
Patriot . . . . .	1734	1875	3125	2334	2884
Watchman . . . . .	. .	. .	. .	2692	2692
<i>Sunday—</i>					
John Bull . . . . .	4733	5483	4692	4926	4926
Weekly Despatch . . . . .	23,486	25,755	33,615	35,192	35,192
Twelve other papers issued jointly . . . .	53,275	52,464	48,719	47,820	47,820

Our readers will see these last three lines with indignation and shame.

In the cases where more than one paper is mentioned, the stamps being purchased by the same person without specifying the number for each paper, we have divided the whole number issued to him by the number of the papers issued by him, giving the average number of each, which is the nearest approximation to the fact which the returns enable us to form.—*Lond. Miss. Reg.*

## MISCELLANEOUS.

## ENGLISH PUBLICATIONS.

THROUGH the kindness of the Rev. Dr. Matheson, of Durham, England, we have received a number of valuable pamphlets, some of which we now proceed briefly to notice.

*1. British and Foreign Bible Society's Thirty-first Report.*

We have quoted an interesting passage from this report on page 344. The number of reprints of previous versions of the Bible, which this Society has effected, is 44; retranslations, 5; languages and dialects in which the Scriptures were never printed before the establishment of the Society, 75; new translations commenced or completed, 34; total, 158. The number of auxiliaries in Great Britain, is 269; branches, 347; associations, 1,541; total, 2,157, of which 1,190 are conducted by ladies; in the colonies and other dependencies, 40 auxiliaries, 48 branches, 74 associations, total 152; connected with the Hibernian Bible Society, 71 auxiliaries, 331 branches, 203 associations, total 605. Grand total, 378 auxiliaries, 726 branches, 1,818 associations, total 2,822. Receipts, £107,926 16s. 9d.

*2. Rev. Dr. Matheson's Sermon at Glasgow.*

This sermon was preached in Nile street chapel, Glasgow, April 9, 1835, at the 23rd annual meeting of the Congregational Union of Scotland. Its object is to show that the voluntary exercise of Christian principle, is the only method by which Great Britain and Ireland can be evangelized. The text is Isa. lxi. 4. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Dr. M. considers the proposition under three heads; 1. The compulsory plan has failed wherever it has been tried, and under every modification. 2. The voluntary plan has succeeded wherever it has been fairly brought into operation; and therefore 3. It is only by the full and immediate operation of the voluntary principle among all denominations, that the waste places of Great Britain can be repaired. It is an able and interesting sermon, abounding in matters of fact, derived from the author's extensive acquaintance with England, Scotland, and the United States.

*3. The Bishop of Chester's Charge.*

This charge of bishop J. B. Sumner, was delivered to the clergy of his diocese, at the triennial visitation in 1832. The appendix contains a number of striking facts. The bishop states that the mass of the *adult* manufacturing population in Lancashire, is, in point of fact, without religious instruction of any kind. "Since the year 1820, provision has been made in churches in England for 587,000 persons, viz. 260,000 by his Majesty's commissioners under the parliamentary grant, and 227,000 by the Incorporated Society. But the increase of population during the same period, (from 1820 to 1832,) has exceeded 1,800,000 persons." Bishop Sumner is the well known author of a "Treatise on the Records of the Creation, and on the Moral Attributes of the Creator," and of other works.

*4. Forty-eighth Report of the Society for the Support of Sunday Schools.*

Grants were made by the Society, during the year, to 434 schools, containing 35,370 scholars. Since its organization, it has distributed about 190,000 Bibles and Testaments, and 1,100,000 other publications.

### 5. *Mr. Wilson's Historical Inquiry.*

This pamphlet of 256 pp. octavo, is devoted to an historical inquiry concerning the principles, opinions, and usages of the English Presbyterians; chiefly from the restoration of Charles II. to the death of Queen Anne, by Joshua Wilson, Esq., of Highbury, near London. The general statement which the author undertakes to substantiate, is "that the Presbyterians, from the Revolution to the death of Queen Anne, took precautionary measures to secure the continued orthodoxy of their churches and ministers, and to restrain, by the exercise of discipline and government, the introduction of erroneous and heretical doctrine." The principal facts adduced, are 1. They used the Assembly's Shorter Catechism in the religious instruction of their children. 2. They required a confession of faith from parents, previously to admitting their children to baptism, and from adults previously to their being received among the number of communicants at the Lord's supper, and asserted the right of their churches to excommunicate heretical members. 3. The ministers invariably required a formal profession of faith from candidates for the ministerial office, previously to their being admitted into it by ordination; and their congregation not only claimed, but in several cases actually exercised, the right of dismissing their ministers, for embracing heterodox and erroneous opinions on what were deemed fundamental points of doctrine.

### 6. *Report of the London Missionary Society, 1835.*

Since the year 1817, the printing-press has been in operation in the South Sea Islands, and among a people heretofore destitute of a written language, and 105,400 copies of portions of the Scripture and Christian books have been put into circulation. The press at Batavia turns off a million of pages annually. A steam-press will soon be established as near China as possible, to print books principally in the Chinese language. In India, the means of spreading the gospel are multiplying on every side. In Madagascar, 129,800 copies of portions of the Bible have been put in circulation. In South Africa, thirty-four missionaries and ten native assistants are laboring. In the West Indies, twenty laborers.

### 7. *Sixteenth Report of the Home Missionary Society.*

Sixty-five agents or missionaries are employed in preaching the gospel. Each of them, on an average, preaches in seven or eight villages. Chapels have been erected, churches formed, Sunday schools established, &c.

### 8. *Proceedings of the Annual Meeting of the Friends.*

This is an account of the yearly meeting of the Friends in London, from the 20th to the 30th of May, 1835. It contains some very interesting statements. The subject of a Quaker's Missionary Society was introduced, by the reading of a minute from the Bristol and Somersetshire Friends, expressing a deep concern for the spiritual condition of the heathen world. The minute was ably supported by many Friends. It was ultimately decided that, in consequence of the present want of unity in the Society, on a point of doctrine, the time was not yet come to form a specific society in aid of missionary exertions; but its members generally were encouraged to render efficient aid to those missionary societies already in existence. It seems that a Mr. Daniel Wheeler went out to the South Seas as a Quaker missionary, in the *Henry Freeling*, a vessel purchased by the Society, and fitted up exclusively for this purpose. At Hobart's Town, New South Wales, Mr. Wheeler fell in with two other Quaker missionaries, Mr. James Backhouse and Mr. George W. Wheeler, all of whom sailed from Sidney for the Society Islands. The Meeting voted to memorialize the governments of England, France, and Spain, in reference to putting an effectual stop to the slave trade. A minute was adopted on the subject of temperance, in which it was enjoined on all



the members to abstain from the use of distilled spirits, except as a medicine, and that no member about to commence business, should, on any account, enter into the traffic. The minute was adopted unanimously, and ordered to be sent down to all the subordinate meetings. The epistle read at the meeting from the North Carolina Friends stated that the Quakers alone in that State had seven hundred liberated slaves under their care, in defence of whose freedom they had expended \$20,000. The Quakers in the other slave States were represented as similarly occupied.

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AMERICAN PUBLICATIONS AND REPUBLICATIONS.

1. *A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D. D., and James Matheson, D. D. In two volumes. New York: Harper & Brothers. 1835. pp. 336, 362.*

These volumes are certainly among the best which have appeared from foreign travellers, in relation to this country. A deficiency with which they have been charged—viz., a comparative destitution of political, geographical, and miscellaneous matter—we are disposed to regard as an excellence. It was not the object for which the travellers were deputed to this country. Besides, these things have been described almost times without number. Who wishes to have the route from Boston to Washington particularly delineated, or to read an essay on our political institutions? The great subjects of education, literature, morals, religion, rightfully occupied the principal attention of the journalists. These are the subjects about which information is needed in Britain. Serious misapprehensions have existed in England in respect to our destitution of religious institutions, the nature of revivals of religion, the effects of the disconnection of the church from the State. These volumes will help to remove those misapprehensions. The amount of important information in both volumes is very large. The authors evidently came to our shores in the most friendly and Christian spirit, and endeavored to look upon every thing with a discriminating, yet kind and candid eye. The descriptive powers manifested in the work are one of its main attractions. "The account of Niagara," says the North American Review, "is written with great spirit; we know of none among the numberless descriptions of that scene, which brings more vividly to the reader's mind the appearance of the place and the feelings which it inspires. When his attention is roused by some impressive object, Dr. Reed writes with energy." Dr. Matheson's statements and observations in the second volume are made with much judgment and discrimination.

2. *A Narrative of a Visit to England. By John Codman, D. D., one of the Deputation from the General Association of Massachusetts, to the Congregational Union of England and Wales. Boston: Perkins & Marvin. 1836. pp. 248.*

This volume of Dr. Codman, we have no doubt, will be another important link to bind together the people of the United States and of the parent country. Its spirit is eminently bland and conciliatory, while, at the same time, the author does not hesitate to condemn practices inconsistent with the Christian profession. As illustrations of this last remark, we may refer our readers to pages 84, 85, 137, 138. Dr. Codman, with entire propriety, dwells in his remarks, on the religious anniversaries in London, particularly those in which the Congregational Dissenters are concerned. In the course of the volume, he introduces to our notice, with much delicacy, a large number of the distinguished Christians and Christian families, with whom a pious American would

wish to become acquainted on visiting England. It was not the author's intention, (in relation to which he has proceeded with his characteristic good judgment,) to go into any minute detail in reference to a thousand interesting objects which may be found amply described in our common books of travels.

In this connection we may be permitted to say that the Letters of the Rev. Dr. Humphrey, (president of Amherst college, and associated with Dr. Codman in the Delegation to England,) which are now in a course of publication in the New York Observer, are of a highly instructive character, and may be read with great profit in connection with those of the English Deputation and the Journal of Dr. Codman.

3. *The Importance and Means of an Able Ministry. A Sermon delivered by the Rev. Baxter Dickinson, on the occasion of his Inauguration as Professor of Sacred Rhetoric and Pastoral Theology, in Lane Seminary, Cincinnati, Ohio, December 17, 1835.*

This sermon of professor Dickinson is one of the best of the kind, which has ever fallen under our eye. The sentiments discover in their author a sound and well balanced mind, and they are clothed in appropriate and vigorous language.

4. *An Address delivered by Henry Vethake, at his Inauguration as President of Washington College, Lexington, Va., February 21, 1835. pp. 19.*

President Vethake's object in this Address, is, "to exhibit certain *principles*, which have, for the most part, met the approbation of intelligent men, who have in any degree, directed their minds to the subject of education." "A prominent characteristic of a system of college education should ever be, that it is chiefly intended as a discipline of the mind." "A seminary of education is not always to be valued according to the number of the branches of knowledge which are taught in it." After a discussion of these points, remarks are made on the relative importance of the study of English literature, the learned languages, mathematics, etc., and on the best mode of governing a literary institution. The infinite importance of religious instruction is in several places referred to. The sentiments of the address are well considered and clearly expressed.

5. *The Christian Brahmun; or Memoirs of the Life, Writings, and Character of the Converted Brahmun, Babajee, including Illustrations of the Domestic Habits, Manners, Customs, and Superstitions of the Hindoos; a Sketch of the Deckan and Notices of India in general, and an Account of the American Mission in Ahmednuggur. By the Rev. Hollis Read, American Missionary to India. In two volumes. New York: Leavitt, Lord & Co. 1836. pp. 264, 275.*

Babajee, the subject of the first volume of Mr. Read's work, was born in 1791, at Ruggothna, in the Southern Concon. He was but four years old when his mother sacrificed herself on the funeral pile of her husband. About the year 1820, he entered the service of the Rev. Mr. Crawford of the Scottish Mission, as a pundit of the Mah-rathah language. From 1823 to his death, he was from time to time employed by the American mission. In 1831, he embraced the Christian religion. He died of the cholera, at Ahmednuggur, on the 17th of April, 1833. "His zeal for the conversion of his countrymen," remarks his biographer, "his energy of character, his disinterestedness, his spiritual attainments, distinguished him from the converts with whom I have had the happiness to be acquainted." His character was well worthy of the sketch which is here given. Judging from his energy and zeal, and from the few specimens of his writings which are preserved, we infer that he was one of the most remarkable instances of the success which has attended modern missionary efforts. Mr. Read has embodied in his volumes a great variety of information touching the portion of India

in which he has labored for five years past. The work cannot be read without profit, and without exciting a deeper interest in behalf of the millions of India, who are perishing for lack of vision.

6. *Select Thoughts on Religious Subjects.* By the late Rev. Rowland Hill, A. M. New York: Leavitt, Lord & Co. 1836. pp. 252.

This little volume contains many striking thoughts expressed in Rowland Hill's usual brief, terse and peculiar manner. It can be used at intervals of business, as a sort of *Vade Mecum*, in connection with such books as those of Payson, Thomas Adam, and bishop Beveridge. Though pointed and sometimes witty, yet it is not indelicate.

7. *Christian Radicalism.* By William Withington. Boston: Perkins & Marvin. 1836. pp. 152.

Here are "thoughts for those who think." We hope that no one of our readers will be frightened by the title, which the author has seen fit to adopt. *Radical*, as an adjective, is a good word, and why may not *radicalism*, as a noun, be rescued from its present degrading associations? Many of the suggestions in the volume, as we happen to know, have commended themselves to the favorable consideration of some of the best and wisest men in the land. We regret that our limits will not allow us to go into detail.

8. *Memoir of Mrs. Mary Mercy Ellis.* By the Rev. William Ellis. With an *Introductory Essay on the Marriage of Missionaries.* By the Rev. R. Anderson. Boston: Crocker & Brewster. 1836.

A delightful biography, exhibiting, in a remarkable degree, the benign power of the gospel of Christ in union with a very amiable natural temperament, in supporting the human soul in the most trying changes of life. The portrait is above all praise. The Introductory Essay is taken up in showing the expediency that missionaries, except in extraordinary cases, should enter into the marriage relation before engaging in their work.

9. *Lectures to Young People in Manufacturing Villages.* By Dorus Clarke, Pastor of the Congregational Church, Chickopee Factory Village, Springfield. With an Introduction by Amos Blanchard, Pastor of the First Church in Lowell. Boston: Perkins & Marvin. 1836. pp. 220.

The lectures are eight in number, and are on the following subjects;—importance of the period of youth; intellectual cultivation; established and correct religious principles; dangers of young people; origin, obligation and proper observance of the Sabbath; morality necessary, but insufficient to salvation; personal piety; life of active usefulness. Mr. Blanchard, after an interesting Introduction, thus characterizes these Lectures. "The author having favored me with the perusal of his manuscript, I am happy to bear my testimony to the wisdom of his plan, and the success of its execution. The doctrinal views are, throughout, those in which I suppose all classes of evangelical Christians will concur. But the work will speak for itself. I recommend it most cordially to the beloved youth of my own pastoral charge."

10. *Christian Memoirs; or, the Nature of Sin and Regeneration Illustrated, in Narratives of the Conversion of Eminent Christians.* Compiled by Heman Humphrey, D. D., President of Amherst College. Boston: William Peirce. 1836.

A selection of very interesting memoirs, which may be read with much profit in connection, and for the object which the compiler had in view.



## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

ELISHA BACON, Cong. inst. pastor, Elliot, Maine, Jan. 2, 1835.  
 SMITH HINCKLEY, Baptist, ord. evang. Monmouth, Me. Jan. 25.  
 SAMUEL HOPKINS, Cong. inst. pastor, Saco, Me. Feb. 17.  
 GEORGE A. WILLIAMS, Unit. ord. pastor, Saco, Me. March 9.  
 ARIEL P. CHUTE, Cong. ord. pastor, Oxford, Me. March 16.  
 THOMAS RIGGS, Cong. inst. pastor, Walpole, New Hampshire, December 30, 1835.  
 JEREMIAH POMEROY, Cong. inst. pastor, Troy, N. H. Jan. 6, 1836.  
 DANIEL LANCASTER, Cong. inst. pastor, Gilmanton, N. H. Jan. 16.  
 JACOB WHITE, Cong. ord. pastor, Lyndeboro', N. H. Dec. 19.  
 ALLEN GANNETT, Cong. ord. pastor, Conway, N. H. Dec. 20.  
 EVARTS WORCESTER, Cong. ord. pastor, Littleton, N. H. March 17.  
 AUSTIN RICHARDS, Cong. inst. pastor, Nashua Village, N. H. April 6.  
 EZRA D. KINNEY, Cong. inst. pastor, Bennington, Vermont, Dec. 3, 1835.  
 JOHN A. AVERY, Cong. inst. pastor, Middletown, Vt. Feb. 10, 1836.  
 HARVEY CURTIS, Cong. ord. pastor, Brandon, Vt. Feb. 18.  
 STEPHEN MORSE, Cong. inst. pastor, Sharon, Vt. March 9.  
 ROBERT F. WALCUTT, inst. pastor Fitzwilliam, Massachusetts, Dec. 23, 1835.  
 JOHN GUNNISON, Cong. inst. pastor, Union Society of Salisbury and Amesbury, Mass. Dec. 31.  
 DWIGHT IVES, Baptist, ord. pastor, Springfield, Mass. Jan. 6, 1836.  
 COLUMBUS SHUMWAY, Cong. inst. pastor, Townsend, Mass. Jan. 6.  
 JOHN L. McKIMM, Epis. ord. deacon, Boston, Mass. Jan. 10.  
 THOMAS F. KING, Univer. inst. pastor, Charlestown, Mass. Jan. 10.  
 FRANCIS A. FOXCROFT, Epis. ord. priest, Boston, Mass. Jan. 19.  
 CHARLES J. HINSDALE, Cong. inst. pastor, Blandford, Mass. Jan. 20.  
 JAMES MCINTIRE, Cong. ord. pastor, Unionville, Mass. Jan. 21.  
 WILLIAM WARLAND, Epis. ord. deacon, Cambridge, Mass. Jan.  
 THOMAS M. CLARK, Epis. ord. deacon, Boston, Mass. Jan.  
 ADDISON PARKER, Baptist, inst. pastor, Methuen, Mass. Feb. 3.  
 JOHN BURDEN, Baptist, inst. pastor, Rowley, Mass. Feb. 4.  
 GEORGE WHITNEY, Unit. inst. pastor, Roxbury, Mass. Feb. 10.  
 ALBERT SMITH, Cong. ord. pastor, Williamstown, Mass. Feb. 11.  
 JOHN T. LATHROP, Epis. ord. deacon, Boston, Mass. Feb. 14.  
 HENRY EDDY, Cong. ord. pastor, Middle Granville, Mass. Feb. 16.  
 WILLIAM LUSK, Cong. inst. pastor, Williamsburg, Mass. Feb. 20.  
 A. M. BRIDGE, Unit. ord. pastor, Norton, Mass. Feb. 27.  
 CALVIN DUFFY, Cong. inst. pastor, Dedham, South Parish, Mass. March 2.  
 DANIEL O. MORTON, Cong. inst. pastor, Winchendon, Mass. March 2.  
 BARNABAS PHINNEY, Cong. inst. pastor, Westboro', Mass. March 3.  
 JOHN FERGUSON, Cong. inst. pastor, Whately, Mass. March 16.  
 WILLIAM ANDREWS, Unit. ord. pastor, Chelmsford, Mass. March 30.  
 NATHAN MUNROE, Cong. ord. pastor, Bradford, Mass.  
 GUY C. SAMPSON, Cong. inst. pastor, North Goshen, Connecticut, Jan. 13, 1836.  
 DWIGHT M. SEWARD, Cong. ord. pastor, New Britain, Ct. Feb. 3.  
 SIDNEY S. CARTER, Cong. ord. evang. East Windsor, Ct. March 1.

CHARLES WALKER, Cong. inst. pastor, Windsor, Ct. Mar. 9.  
 ARTHUR GRANGER, Cong. inst. pastor, Meriden, Ct. March 10.  
 SIDNEY HOLMAN, Cong. inst. pastor, Killingly, Ct. March 29.  
 JOHN FROST, Pres. inst. pastor, Elmira, New York, Nov. 4, 1835.  
 WILLIAM P. DAVIS, Pres. ord. Bethlehem, N. Y. Dec. 1.  
 JAMES HYNDSHAW, Pres. inst. pastor, Wallpack, N. Y. Jan. 17, 1836.  
 EPHRAIM TAYLOR, Pres. inst. pastor, Jamestown, N. Y. Feb. 3.  
 MILLO N. MILES, Pres. inst. pastor, Mayville, N. Y. Feb. 9.  
 MARCUS SMITH, Pres. inst. pastor, Watertown, N. Y. Feb. 10.  
 WILLIAM PATTERSON, Pres. ord. pastor, Poundridge, N. Y. Feb. 10.  
 E. HAZARD SNOWDEN, Pres. inst. pastor, Brownville, N. Y. Feb. 10.  
 WILLIAM FRARY, ord. evang. New Haven, N. Y. Feb. 11.  
 WILLIAM DOUGLASS, Epis. ord. priest, New York, N. Y. Feb. 14.  
 JOHN THALHIMER, Pres. inst. pastor, Knowlesville, N. Y. Feb. 16.  
 ASA T. HOPKINS, Pres. inst. pastor, Buffalo, N. Y. Feb. 17.  
 CHARLES W. DENISON, ord. evang. Oswego, N. Y. Feb. 19.  
 EDWIN F. HATFIELD, Pres. inst. pastor, New York, N. Y. March 2.  
 CHARLES GRANDISON FINNEY, Cong. inst. pastor, New York, N. Y. March.

SELAH B. TREAT, Pres. ord. pastor, Newark, New Jersey, March 24, 1836.

— HEINER, Ger. Reformed, inst. pastor, Baltimore, Maryland, Feb. 14, 1836.

JAMES T. SWEAT, Baptist, ord. pastor, Lawtonville, South Carolina, Feb. 7, 1836.

WILLIAM C. DANA, Pres. ord. pastor, Charleston, S. C. Feb. 14.

ELIAS E. ROBERT, Baptist, ord. evang. Robertville, S. C.

MUNCIE JONES, Baptist, ord. pastor, Dayton, Ohio, Jan. 16, 1836.

ASAHEL WELLS, Pres. inst. pastor, Troy, Michigan Territory, Dec. 8, 1835.

Whole number in the above list, 69.

## SUMMARY.

		STATES.	
Ordinations.....	31	— Maine.....	5
Installations.....	38	— New Hampshire.....	7
Total.....	69	— Vermont.....	4
		— Massachusetts.....	25
OFFICES.			
Pastors.....	57	— Connecticut.....	6
Evangelists.....	5	— New York.....	15
Priests.....	2	— New Jersey.....	1
Deacons.....	4	— Maryland.....	1
Not specified.....	1	— South Carolina.....	3
		— Ohio.....	1
Total.....	69	— Michigan Territory.....	1
DENOMINATIONS.			
		Total.....	69
Congregational.....	33	DATES.	
Presbyterian.....	15	— 1835. November.....	1
Episcopalian.....	6	— December.....	6
Baptist.....	6	— 1836. January.....	18
Unitarian.....	4	— February.....	25
Universalist.....	1	— March.....	16
German Reformed.....	1	— April.....	1
Not specified.....	3	— Not specified.....	2
Total.....	69	Total.....	69

## QUARTERLY LIST

OF

## DEATHS

of Clergymen and Students in Theology.

CHARLES JOHNSON, *et.* 30, Baptist, Topsham, Maine, Feb. 22, 1836.  
JONATHAN ATKINSON, *et.* 78, Cong. Limington, Me.

CHARLES H. LITTLE, *et.* 31, Cong. Boscaawen, New Hampshire, Jan. 1, 1836.

SYLVESTER BURT, *et.* 55, Cong. Great Barrington, Massachusetts, Jan. 10, 1836.

JOHN WILDER, *et.* 78, Cong. Attleboro', Mass. Feb. 9.

JAMES MULTIMORE, *et.* 81, Cong. Newbury, Mass. March 23.

ELIPHALET LYMAN, *et.* 82, Cong. South Woodstock, Connecticut, Feb. 2, 1836.

JOSHUA WILLIAMS, *et.* 75, Cong. Upper Middletown, Ct. Feb. 8.

WILLIAM WOODBRIDGE, *et.* 81, Cong. Franklin, Ct. Feb. 8.

HART TALCOTT, *et.* 45, Cong. Warren, Ct. March 23.

ASA LYMAN, Clinton, New York, Jan. 20, 1836.

MATTHEW LA RUE PERRINE, D. D. *et.* 59, Pres. Auburn, N. Y. Feb. 12.

JOSIAH GODDARD, *et.* 68, Baptist, York, N. Y. Feb. 21.

F. D. SCHAEFFER, D. D. *et.* 76, Ger. Luth. Frederick, Maryland, Jan. 27, 1836.

CONRAD SPEECE, D. D. Pres. Staunton, Virginia.

WILLIAM WILSON, *et.* 84, Pres. Augusta, Va. Jan. 1, 1836.

BENJAMIN EDGE, Meth. Epis. Norfolk, Va.

BENJAMIN POPE, Meth. Epis. Oglethorpe Co. South Carolina, Dec. 18, 1835.

GREENLEAF GREELY, Meth. Epis. Burke Co. Georgia.

JAMES HILLHOUSE, *et.* 47, Pres. Greensboro', Alabama, Nov. 17, 1835.

JOHN N. ALLEN, *et.* 25, New Orleans, Louisiana, Dec. 30, 1835.

JAMES CHUTE, *et.* 47, Fort Wayne, Indiana, Dec. 28, 1835.

Whole number in the above list, 22.

## SUMMARY.

AGES.	STATES.
From 20 to 30..... 2	Maine..... 2
30 40..... 1	New Hampshire..... 1
40 50..... 3	Massachusetts..... 3
50 60..... 2	Connecticut..... 4
60 70..... 1	New York..... 3
70 80..... 4	Maryland..... 1
80 90..... 4	Virginia..... 3
Not specified..... 5	South Carolina..... 1
Total..... 22	Georgia..... 1
Sum of all the ages specified..... 1042	Alabama..... 1
Average age..... 61	Louisiana..... 1
	Indiana..... 1
	Total..... 22
DENOMINATIONS.	DATES.
Congregational..... 9	1835. November..... 1
Presbyterian..... 4	December..... 3
Baptist..... 2	1836. January..... 5
Methodist Episcopal..... 3	February..... 7
German Lutheran..... 1	March..... 2
Not specified..... 3	Not specified..... 4
Total..... 22	Total..... 22

## GENERAL SUMMARY,

Of Ordinations, &c., for the year ending April 1, 1836.

Ordinations..... 177	Rhode Island..... 8
Installations..... 153	Connecticut..... 29
Institutions..... 3	New York..... 89
Total..... 333	New Jersey..... 18
	Pennsylvania..... 14
	Maryland..... 2
	Virginia..... 9
	North Carolina..... 2
	South Carolina..... 9
Pastors..... 230	Georgia..... 1
Rectors..... 3	Alabama..... 1
Priests..... 21	Tennessee..... 2
Deacons..... 34	Kentucky..... 2
Evangelists..... 33	Ohio..... 3
Missionaries..... 8	Illinois..... 1
Not specified..... 4	Michigan Territory..... 1
Total..... 333	Total..... 333

## OFFICES.

DENOMINATIONS.	DATES.
Congregational..... 124	1835. February..... 1
Presbyterian..... 92	March..... 6
Baptist..... 32	April..... 30
Episcopalian..... 58	May..... 21
Unitarian..... 16	June..... 46
Universalist..... 2	July..... 46
Dutch Reformed..... 1	August..... 20
Associate Reformed..... 1	September..... 29
German Reformed..... 1	October..... 27
Not specified..... 6	November..... 22
Total..... 333	December..... 23
	1836. January..... 18
	February..... 25
	March..... 16
	April..... 1
	Not specified..... 2
	Total..... 333

## STATES.

Maine..... 19	Total..... 333
New Hampshire..... 20	
Vermont..... 10	
Massachusetts..... 93	

## GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1836.

AGES.	Rhode Island..... 1
From 20 to 30..... 9	Connecticut..... 8
30 40..... 6	New York..... 10
40 50..... 5	New Jersey..... 3
50 60..... 9	Pennsylvania..... 3
60 70..... 7	Delaware..... 1
70 80..... 8	Maryland..... 4
80 90..... 6	Virginia..... 6
Not specified..... 29	South Carolina..... 3
Total..... 79	Georgia..... 1
Sum of all the ages specified..... 2735	Alabama..... 1
Average Age..... 53 1-2	Louisiana..... 1
	Tennessee..... 2
	Kentucky..... 3
	Ohio..... 9
	Indiana..... 2
	Illinois..... 1
	Missouri..... 1
	Arkansas Territory..... 1
	Total..... 79
DENOMINATIONS.	DATES.
Congregational..... 20	1835. April..... 4
Presbyterian..... 16	May..... 3
Baptist..... 6	June..... 9
Episcopalian..... 1	July..... 5
Unitarian..... 2	August..... 7
Methodist Episcopal..... 10	September..... 9
Methodist..... 5	October..... 6
Universalist..... 1	November..... 10
Independent..... 1	December..... 6
Reformed Dutch..... 1	1836. January..... 5
German Lutheran..... 1	February..... 7
Not specified..... 15	March..... 2
Total..... 79	Not specified..... 6
	Total..... 79
STATES.	
Maine..... 2	
New Hampshire..... 3	
Vermont..... 1	
Massachusetts..... 12	

**JOURNAL**  
OF  
**THE AMERICAN EDUCATION SOCIETY.**  
MAY, 1836.

LETTER FROM THE REV. LEVI SPAULDING, MISSIONARY AT  
CEYLON.

*To the Pious Young Men in Academies, Colleges and Theological Seminaries,  
who are preparing for the Ministry.*

*My dear Young Friends,*—My mind has for several years past been turned with deep interest towards you, and I have often thought that could I visit you I should have a few subjects for plain and affectionate conversation. Of late I have been led to think that a letter would not be unacceptable, and have concluded after much hesitation to give you a few hints, as it will be impossible in a short letter to go into details farther than to let you know the outlines of what I would say.

You are looking forward to the time when your course of studies preparatory to entering upon a life of action and responsibilities, will close; and to an honor which "no man taketh unto himself but he who is called of God as was Aaron."

It is a subject for gratitude to the great Head of the church, that uncommon facilities are provided, even for those who have no money, for getting an education, and I trust such facilities will be greatly increased. I fear however that the church in counting up the number of her Nazarites, and that even the young men themselves, make a great mistake, supposing the effects will be proportioned to the number of laborers; and as a watchman upon an elevated and distant town, where I see more clearly than you possibly can the necessity of all the Christian armor, (Eph. iv. 10, 18.) I feel constrained to say that both the times and the work require a more elevated spirit of piety.

Remember, therefore, that you have with your own free, cheerful, and thankful acquiescence consecrated yourselves to Jesus and to his cause. With these prospects, the first subject in importance and the foundation of all others, is a proportionable and thorough cultivation of all the fruits of the Spirit, (Gal. v. 22, 23.) so as to *grow up* into the likeness of Christ. It is worthy of notice that "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," are what are generally called the *passive virtues*. Zeal, action, self-consecration and suffering of common hardships, are not mentioned; and for this plain reason probably, that they are not so manifestly the fruits of the Spirit. You must therefore look upon your hearts as your garden; limited in extent, and most difficult of cultivation, but containing the issues of life or death not only to yourselves, but to thousands around you, and to tens of thousands who may live hereafter. Daily sit at the feet of Jesus and learn of him in all the variety of character in which he appears as your model, especially as exhibiting the fruits of the Spirit—remembering the words which he spake, "as my Father has sent me, even so send I you." And how did the Father send the Son? Did he not come cheerfully? Lo I come to do thy will, O God. Did he seek to do his own will? To be great in the earth? Or did he teach his disciples to look for honor—for wealth? "Take no thought, saying, what shall we eat, what shall we drink.—Ye shall be hated of all men for my name's sake." Though he came to his own, his own received him not. He had not



where to lay his head. Loaded with abuse, and with his sufferings distinctly in view, he told his disciples that it was enough for them to be as their Lord. He sought not his own, but the good of souls; of wretched and ruined sinners. While in the world he had but one object. Hungry, thirsty, or weary; in the temple, at the feast, or at a well, he ceased not to do the will of his Father—spending the day in teaching, and the night in prayer. This is the love which brought Jesus down from heaven and sustained him under all his sufferings; and in this connection, he looks at each of you in your retirement, in your class, at home or abroad, and says—*Even so send I you.* The object of his coming, of his daily labors, of his death, was the salvation of souls; and the love of Christ should constrain you to make this the object both of your life and death. You are not your own. Those feet, those hands, that head, and those powers of body and of mind are bought with the price of his blood, and should be used as his for the salvation of sinners. Keeping back even part of the price is sacrilege.

As a foundation of joy, consider the work in which you are to be engaged—a work to which angels might aspire—a work in which Jesus “labored and languished and bled.” If then the Captain of your salvation was perfected through suffering, rejoice in tribulation also; for why should you shrink from those very providences which are designed to form in you his image? Esteem even the reproach of Christ greater riches than the treasures of Egypt, and rejoice in the Lord always. With this spirit, the peace of God which passeth all understanding will keep your hearts and minds in an elevation far above the reverses of this world.

Again how mild; and with what forethought did he answer those who came to dispute, to provoke, and to entrap him—and, turning the cheek to the smiter, how patient with those who treated him with scorn. When denied by Peter, betrayed by Judas, and forsaken by all, did he criminate? Did he find fault? In all how forbearing—how ready to forgive—and even to make excuses for their defects.

Although you may have studied this subject, and so imbued your minds with the spirit of Christ as to enable you to offer yourselves living sacrifices, willing and longing and be daily consumed by the holy fire descending from the altar of God, still you will not always find it easy to observe those smaller but very important rules of common life, by which you may secure to yourselves and to all about you harmony and love. You will be thrown into circumstances and relations in which it will be difficult to be “all of one mind, having compassion one of another.” Your temper, your forbearance, your patience, your kindness, your liberality, your self-denial, will all be taxed not only occasionally but protractedly, heavily and sometimes almost beyond endurance. You will be ready to reply, when silence would be much better—ready to turn away in an angry manner, when mild behavior and a soft answer would effect wonders, not only upon the opposing party, but even upon your own spirit—ready to throw away an unwelcome subject or a wayward individual to rid yourselves of a burden, when steady perseverance would render the one pleasant and reform the other—ready to write a note of crimination, demand explanations, or enter into a controversy, rather than to conquer your own spirit and disappoint the other party, by entering into your closet to pray for humility and forbearance for yourself, and the gifts of the Spirit for him.

In all these things you must take up your cross *daily*, and follow Christ, resolving never to give nor take offence, and that you will never let the sun go down upon an unkind or an unsubdued feeling. These principles must be so deeply wrought into your heart, that they will gain the ascendancy and flow out involuntarily in corresponding action; must be a living fountain in your souls, springing up into everlasting life. Without this, what will all your learning and talent be worth? A few days since I heard the following remark; “He was the finest preacher, the most finished and eloquent pulpit orator in —; but at the same time the most unpleasant, morose and crabbed man in the world—even in his own family.” The young man who is churlish, disobliging or self-willed among his associates or class-mates at school,

or with his brothers or sisters at home, will probably, if he have talent, make just such a preacher as above described; and without talent he will certainly be no better. In this connection I often think of the following passage; "And Jesus called a *little child* unto him and set him in the midst of them, and said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." And if this is said of Christians in general, with what force should it rest on *your* minds. Fix your eyes on a group of little children, and observe their conduct and feelings towards each other and say, what makes you love one more than another? Some watch their playthings and privileges with jealousy, and are constantly teased with the very anticipations of interference. Others are just, and allow of no infringements. Others are perverse, and of course are an annoyance to all. Now you see that when the interests of these children clash, there is uniformly a struggle; but as the rules of the guardian do not allow them to take an eye for an eye, nor a tooth for a tooth—nor even of striking each other, what is the result? Certainly nothing less than envyings and heart-burnings which occasionally, at least, show themselves by a short turn—a sour or unsocial look—by exclusiveness, or a quarrel. There is one or two however whose constant care and anxiety seem to be to make others happy. They will incommode themselves, and even give up their own playthings and privileges, for the sake of harmony and the general happiness of the whole. Even when abused, they show little or no anxiety for self-defence; but ever "following that which is good, they rather suffer themselves to be defrauded," esteeming it a privilege thus to consult the general interests. As far as this language can be applied to children, by pureness, by knowledge, by long-suffering, by kindness, by love unfeigned, they make many rich—and though they call nothing their own, they possess all things. They are beloved by all whose love is desirable, and respected even by the others. They are always happy, and in the midst of opposing interests their only object is to make others partakers of their own joys. The greater their own sacrifices for the accommodation or benefit of others, the greater their enjoyment. This is truly lovely, and possesses a *moral power* beyond all the eloquence and learning of colleges and libraries. An eloquence which the fruits of the Holy Spirit alone can impart, and a power which brings to its co-operation all the sympathies and energies of our great High Priest and Saviour.

On the subject of faith, meekness, and temperance, I need not enlarge, excepting that the word *temperance* has a very extensive and forcible meaning; but, as one of the *fruits* of the *Spirit* and the last in the climax, refers more especially to the *heart*, and implies that government of affections and passions, which keeps them in constant subjection to a holy and cheerful obedience to the will of God. *Moral temperance*, which sanctifies and purifies the soul by a direct and entire abstinence from all unholy food.

Now, my dear young friends, cultivate the spirit brought to view in the above remarks, "for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." Cherish also a perfect and grateful confidence in the word and providences of God; and let no consideration of a worldly nature turn you away from Christ and his cause. Feel that you are identified with him, and never ask "what shall I eat, or what shall I drink," knowing that if you are "diligent in business serving the Lord," he will never forget to send your daily bread, even though borne on the wings of the ravens. At the same time keep constantly in mind that if you would be fed as Elijah was, you must have Elijah's spirit; if you would stop the mouths of lions, and quench the violence of fire, you must live as Daniel and his companions did; if you would see the prison doors opened, every one's bands loosed, and the keeper of the prison himself converted, you must in all your afflictions pray and sing praises; if you would have Brainerd's success, you must have his spirit. God cannot deny himself. This spirit brings down the blessing with a thousand times more certainty than the pointed wire sent up to

heaven brings down the lightning; and the want of such a spirit makes your souls non-conductors, and all your labors powerless. Let this mind, therefore, be in you, which was also in Christ Jesus, "who made himself of no reputation and took upon him the form of a servant and humbled himself;" then you will be highly exalted. Then you will live so that it may be said of you, "the zeal of thine house hath eaten him up." When you open your Bibles, you will easily find the place where it is written, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor." The eyes of all will be fastened on you, nor will any one be able to resist.

With these views and feelings, you will be prepared to hail that most interesting, desirable, and I trust not far distant period, when the watchmen of Israel shall see eye to eye. You will not call that common which God has cleansed, nor from any partialities to modes of organizing or governing a church, nor from any difference of opinion, *short of one affecting the salvation of the soul*, deny the right hand of fellowship, nor the cup of blessing, nor the communion of the body of Christ (1 Cor. x. 16, 17.) from those who have received the Holy Ghost as well as you. These party feelings, like caste among the heathens, must decrease as Christ increases, and must vanish away before "all the building fitly framed together can grow unto a holy temple in the Lord for a habitation of God." You are not of Paul, nor of Apollos, but of Christ; who does not break the bruised reed, nor quench the smoking flax, and who says expressly, "Whoso shall offend one of these little ones *which believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Does not the Episcopalian, the Methodist, the Congregationalist, the Baptist, and the Presbyterian believe in Christ? "Woe unto the world because of offences! it must needs be that offences come, but woe to that man by whom the offence cometh." (Matt. xviii. 6, 7.)

Another motive for the diligent and thorough cultivation of the fruits of the Spirit is found in the fact that the laborers are few, compared with the extent of the harvest. While we pray that more laborers may be raised up, we ought to plead for a double portion of the Spirit's influences to rest on those already in the field, and on those preparing for it. *Double the spirit of prayer and devotion in the hearts of these, and you more than double their moral power.* In a very important sense, 300 of Gideon's army were better than the whole 32,000. They were the *soul* of the army, not in head, but in heart. With this measuring rod in your hand, look at the whole army of ministers in America, and select the 300, more or less, who in reality fight the whole battle. I do not mean in writing essays, or in conducting a controversy, but in leading souls to Jesus, and in feeding the flock of Christ with spiritual food. Look round and see if they are not men of prayer—of great humility—and entire self-consecration. I do not ask where are the Brainerds, and Martyns, and Paysons, though their praise is in all the churches; but I ask where are our Nazarites, either at home or on Missionary ground, who consult not with flesh and blood—who go from place to place bound in the spirit—who count not their lives dear unto them—and who "give themselves continually to prayer, and to the ministry of the word?" Where are those who, constrained by the love of Christ, have not only made up their minds to spend their days in teaching, and their nights in prayer; but who have carried out these resolutions into life, and become living epistles, known and read of all men? My dear friends, let this mind be in you that was in Jesus Christ. Then "a little one shall become a thousand, and a small one a strong nation." "Go in this thy might, and thou shalt save Israel." "Have I not sent thee?"

If any would inquire why I say nothing about missions, I reply, that my object is not to prove that you ought to be missionaries, though after a residence of fifteen years among the heathen, I might have somewhat to say on the subject; but to show that, if you have the spirit brought to view in the preceding remarks, you are fitted for any field, and will hold yourselves ready, nothing doubting, to say, *Here am I, send me*; and when thus sent, you will feel that you go bound in the spirit, not counting your lives dear unto you. If you



have not this spirit, you have not the first qualification even for staying at home, and should make a solemn pause and examine the hope of your calling. Ask and ye shall receive, seek and ye shall find. Clothe yourselves with the spirit of Christ. Let your daily garments be white and spotless. Let the vow of the Nazarite be upon you. Walk as though you could feel the consecrating hand of your Saviour upon your head; and then, "Go ye into all the world, and preach the gospel to every creature. As my Father has sent me, even so send I you." "The grace of our Lord Jesus Christ be with you."

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## THE PRESENT CONDITION AND FUTURE PROSPECTS OF THE UNITED STATES.

Extracts from a Dissertation read before the "Society of Christian Research," in the theological department of Yale college, by Erastus Colton.

OVER an area of 2,457,000 square miles, including the whole of the United States and their Territories, is spread a population of 14,000,000 souls. Of these, nearly 6,000,000 inhabit the great western valley—a surface of 1,200,000 square miles, or about one half of the whole area of the country, or two-thirds of that lying east of the Rocky Mountains.

For the good of these immortal and accountable beings, we inquire

I. *What is done?* In answering this question, we will briefly state facts, with as much statistical accuracy, as the data at hand will enable us to do. As the facts relate uniformly to the States and their Territories, a subsequent repetition of these names will be unnecessary.

There are 2,750,000 evangelical professing Christians. From 1825 to 1835, the estimated number of converts is 200,000. The evangelical ministers number 12,000, while there are 13,000 physicians and 9,000 lawyers. The American Home Missionary Society has 719 missionaries in their employ. In our 82 colleges the number of students is not far from 6,000. Of these 1,050, or more, are professors of religion—538 of whom are aided by the American Education Society. There are 1,016 theological students, in 30 seminaries, looking forward to the holy ministry, of whom 200 receive aid from the same Society. That Institution is likewise affording assistance to 302 young men in academies and public schools. The estimated number of pious youth between the ages of 14 and 30, is 226,000. The number of children, in a course of common school education, is 1,500,000; and in Sabbath schools, 1,000,000. In part, from the efforts of the American Bible Society, its auxiliaries and friends, 2,800,000 families possess that richest boon of Heaven to man—the sacred Scriptures. In addition to the circulation of these, tracts and religious books have been extensively distributed; and invaluable religious newspapers and periodicals have steadily issued from the press—that powerful engine of thought—to fertilize the moral wastes, like "streams in the desert," and to fan the flame of enlightened piety. Nor have *any* classes of the community been entirely overlooked, in the benevolent enterprises of the day. The condition of prisoners has been alleviated by the efforts of philanthropic Howards. Sailors, at 19 stations, are blessed with the stated preaching of that word, which was first promulgated in Judea, by seamen. The slaves share the sympathy of those who commiserate human degradation and suffering. And, to add but another item of good, which, though *last mentioned*, is by no means *least* in importance, 1,250,000 names stand enrolled as members of the American Temperance Society, of whom many are reclaimed drunkards. As temperance is *fundamental*, in the progress of education, religion, and indeed of every thing valuable to man both here and hereafter, it cannot be otherwise than a matter of *joy* and *thanksgiving*, that *so many* have resolved never "to taste, touch, nor handle," the deadly poison.

The preceding, is a hasty sketch of "What is done." The facts are cheering indeed, and call for devout gratitude and unfeigned humility, lest the *abuse* of such blessings should provoke the Lord to remove "the candlestick out of its place," and to bring upon us the spiritual dearth, once inflicted, for a similar reason, upon "the seven churches of Asia."

We inquire, II., *What remains to be done?* There are needed, at the lowest estimate and at this moment, 2,000 ministers to supply the 2,000,000 destitute, with the preaching of the word,—allowing 1,000 souls to each minister.\* To furnish the 1,500,000 uneducated children from 4 to 16 years of age, with common school instruction, 37,500 teachers are wanted,—appropriating 40 scholars to each. And let it not be forgotten, that the same number of *adults cannot read*; and that the majority of these and of the untaught children, reside in the great west. The number of souls of a suitable age to be connected with Sabbath schools, and who are not members, is not far from 3,500,000, of whom a vast number are found in the west. 250,000 or 300,000 families are unsupplied with the word of life; and the number, it is ascertained by recent investigations made in even favored parts of our country, is rapidly increasing. An extensive field for tract distribution remains unexplored; and those portions *hitherto* visited, are by no means supplied; the demand is great from every quarter. The number of those not enrolled as members of the American Temperance Society, is 12,750,000; of whom some belong to other societies, *many* more, doubtless, *abstain* from the use and traffic of ardent spirits; but *all such* should lend the influence of their *names* to this noble cause. Much, very much too, 'remains to be done' in the other departments of benevolent efforts; but these will be included in the next topic. And,

III. *Alarming evils.* Let it not be supposed, that the *above-mentioned deficiencies* are *not evils*, but they do not assume the same *positive* character with the following, and were, therefore, given a separate consideration: another reason for their arrangement as above, was their intimate connection with the items included in the *first* topic. In speaking of the evils that impend over us, and threaten our ruin, we hardly know where to begin, nor where to end; but *brevity* shall be studied, as much as possible. *Sabbath profanation* may *first* be mentioned as a bold and heaven-daring impiety—setting at defiance the command of the Almighty, and existing to a fearful extent. Our towns and cities, roads and waters, as it were, *groan* under the burden of this vice. Another evil, is the *monster of intemperance*. Under his ranks may be ranged, in order, 555,000 drunkards, of whom 56,000 fall annually in the dreadful conflict. To fill up the failing van, there are at least 5,000,000 moderate drinkers, close in the rear. Of the remaining 7,750,000, many are near the outer eddies of the awful whirlpool, unapprised of their danger. Besides this consumption of human life and souls, from \$150,000,000 to \$200,000,000, is the annual cost of the evil, in all its varied connections and consequences. This withering palsy, is one of the severest curses of Pandora's box, and the grand engine of the arch-foe of man. Sabbath profanation and intemperance, lay the foundation, in no inconsiderable degree, for the evils that follow:—The former, casts off the fear of the Great Eternal, and restrains prayer and devotional worship, while the latter, inflames all the corrupt passions and appetites of depraved man.

*Infidelity* too, presents a bold and shameless front; once, she retired from public gaze and insinuated her poison into the common mind, in a more silent way: but, now that its abettors can inscribe "Legion" on their standards, they dare to erect temples for worship of what?—"O Reason, *thou art our god!* To *thee* we bow and pay homage!" On their drapery, the following is inscribed in conspicuous characters:

"He that *cannot* reason, is an idiot;  
He that *will not* reason, is a bigot;  
He that *dares not* reason, is a slave."

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\* This estimate is made on the ground that the 12,000 evangelical ministers, mentioned in the preceding head, have each a society of a thousand souls. But this is not the case. On an average, their societies do not contain more than 500 or 600 people. This calculation would leave a population of *six or eight millions* of people destitute of a preached gospel.

There are from 50 to 100,000 organized infidels, besides the many who indulge the same subversive sentiments: *subversive*, I say, for their legitimate tendency is, the entire subversion of all that is dear in religion and morals.

With regard to *Papists* little need be said, as the subject is so frequently presented from the pulpit, and the public prints. Suffice it to remark, that there are from 600,000 to 1,000,000 in number: "One archbishop: 12 bishops: 341 priests: 401 churches: 400 mass houses: 10 colleges: 9 seminaries for young men: 3 theological seminaries: 2 novitiates for Jesuits: 31 monasteries and convents with *academies* attached for young ladies: 30 seminaries, &c. for young ladies: and 29 schools of sisters of charity." Emigrants and priests and nuns are emptied on our shores, in nearly every vessel from the old world: 30,000 landed in the port of New York alone, in the space of a few months.

We would stop here, if we could: but there is yet another evil to mention—a fearful evil—the most alarming of all; which, therefore, cannot be passed over in silence: namely, *the low standard of piety in our churches*. The combined machinations of earth and hell, and the confusion of the elements of nature, were *nothing*—in comparison with this; for all these, the Christian church, in its pristine purity, has met, conflicted with, and triumphed over. Christianity in its purity, is an invincible moral power—sustained by Jehovah's promise, The gates of hell shall not prevail against it. But Christianity disrobed of her glory, is a Samson shorn of his locks. Let the church separate herself from sin and worldly conformity, and the *other* enumerated evils shall be as the host vanquished by Gideon's banded 300 worthies. But what do we see? The inhabitants of Zion lulled to carnal repose, and the watchmen sleeping on her walls; or at least, *not sounding*, as faithfully as they ought to do, *the note of alarm*, at the iniquity coming upon the land and church. Not only so, the watchmen contend with one another, as though the holy warfare of God against sin were ended, and they were licensed censors of each other—exercising their trust with more than Roman cruelty. It is to be feared, that party interests and personal elevation, have usurped the place of honest holy zeal for the Lord of hosts. The churches too, are rent asunder, by intestine quarrels and opposing sentiments. Denominations, like Peter, have drawn the sword, in a misguided devotion to the peace and welfare of Jerusalem. Persecution, between the Orthodox themselves, or even between them and the heterodox, is an evil greatly to be deprecated by every disciple of that "meek, lowly, unreviling Jesus," who said, "Put up thy sword again, into his sheath; for *they that take the sword shall perish with the sword*." It is also painful to see the great worldly-mindedness among Christians—their absorption of soul, in "laboring for the meat that perisheth." It costs much of the efforts of the faithful minister of Jesus, to keep his church in a tolerable degree of consistency: and even then, he not unfrequently fails, and goes aside—distressed and broken-hearted—to weep rivers of waters over weak, sickly Zion. To awake them from slumber to vigorous Christian action for the conversion of sinners, seems almost impossible. The church has sunk into a most fearful lethargy,—to arouse them from which, we need Luthers and Zuinglles, Edwardses and Whitefields. All this spiritual stupor, and the naturally concomitant and consequent evils alluded to, with many others, are the legitimate result of the *low standard of piety in the churches of our Lord*.

IV. *What shall we do?* First, humble ourselves in deep repentance and self-abasement before God. We *all* are partakers of the sins of the church. If called upon, "to cast the first stone," we should "all, from the eldest to the least, go out from the presence of the Lord," with conscious personal guilt. After which, however, we should *not*, as the impenitent Jews, *persist* in the same sins, but, like Peter, "weep bitterly." There is doubtless too much, perhaps I may say, crimination and indiscriminate harsh censure,—"*the church is asleep: the church is defiled: the church is guilty*," many are perpetually crying, not, we fear, in the mourning and sorrowing language of the godly and broken-hearted Jeremiah,—nor in the confessing and repentant tones of the pious Daniel. The church too, is quite an untangible, irresponsible being. Let *each one*, then, *feel and say*, "*I am guilty: against thee, O Lord have I sinned, and done this evil*



in thy sight," and return to his service with the renewed zeal of David and Peter.

Having as *individuals* returned to our "first love," we should pray for the interests of the church, with the full persuasion that "the iniquity" hitherto "regarded in our heart" being removed, "God will hear us," and graciously "give his *Holy Spirit*." But if our efforts *stop here*, we shall only, by avoiding one evil, run into another; if indeed it is *supposable* that a person can be restored to the divine *complacency*, without a sincere purpose of doing more—of *engaging actively, supremely, and forever*, in the cause of the Redeemer. We must *labor personally* for the salvation of souls—as did the devoted Harlan Page—being "instant in season, and out of season," in warning them "to flee from the wrath to come, and lay hold on eternal life."

More than this, we should endeavor "to stir up the pure minds of Christians by way of remembrance;" to promote brotherly love, and Christian union in doing good; to interest them in all the great benevolent enterprises of the day; and to enkindle and increase, to the utmost of our ability, an enlightened burning zeal for the happiness of man and the glory of God. While no department of effort should fail to receive its appropriate share of sympathy and support, *true, glowing, enduring piety*, should be the foundation of the whole superstructure, otherwise the higher we carry the edifice, the more tremendous will be the fall. It is greatly to be feared, that, in too many instances, where there is *action*, piety—solid, deep-toned—has been unwarily overlooked. The universal cry has been, "*action, action*:" and, in pushing the car forward at the utmost speed, to make certain distances, the machinery has been neglected; and now, danger threatens. *This in perfect order*,—and you may move on under as "high pressure" as you please, and all will bid you, "God speed." In doing good, efforts should be made to supply our common schools with the 37,500 teachers, that are now wanted; and the Sabbath schools with those, who are there called for. The "bread of heaven" for the famishing soul should be circulated far and wide; and "the leaves of the tree" should be scattered abroad "for the healing of the nation."

But *holy, enlightened, zealous men* are needed in the gospel ministry, in vast numbers. 2,000 could be *immediately* employed: of whom, many are imperatively demanded in the western country,—whence the "Macedonian cry" comes to our ears on every passing breeze, "Come over and help us." Destitute churches are famishing and perishing: and many, very many waste places have been as yet unrefreshed by "the waters of the sanctuary." From the statements already made, it appears that there are 13,000 physicians and 9,000 lawyers; while there are but 12,000 of evangelical ministers of all denominations, a large proportion of whom are but partially prepared by education, to preach the gospel. Why is this? *It may be* that these men are *now* wanted where they are; but *certain* it is, that were the church restored to her pristine purity, to simplicity and temperance, to brotherly love and charity, there would be less demand both for the one and the other class of these professional men. But we go further, and say, that it is a question seriously and prayerfully to be pondered by these persons—a question to be met at the judgment bar—"Whether there is not a *disproportionate* number of men in those two professions? and whether, in the death-cry of millions, the Great Physician of *souls*, and the Righteous Executor of the *Divine Law*, does not call *some* of them, *especially the pious*, to enter the gospel ministry?"\* Whatever decisions *these* persons may form, each Christian should fervently pray that the 5,000 unconverted students in our colleges, may be renewed in heart, and multitudes of them inclined to the ministry. Likewise should they pray and labor too, that young men in our academies and public schools may be fitted for the same holy work.

From the nineteenth Report of the American Education Society, it appears that there are in the United States, "1,900,000 males between 14 and 30 years of age. One in 15, or 126,000 may be considered pious. One in ten, or 12,600 ought to prepare for the ministry." How many of these 12,600, and more even, I would ask, might be brought forward to preach the gospel, were every Chris-

\* This question should especially be asked by the pious young men in the law and medical schools.

tian to discharge faithfully his personal responsibility? Are any of them longing to enter the ministry, but are deterred from indigence?—that noble institution stands ready, with open arms and a warm heart, to receive them into her bosom, and to train them up—Levites for the service of the Lord. Her sympathies and aid will be cordially extended to them: and the church is ready to sustain her well-aimed efforts to any extent. That Society calls for young men. The bleeding church calls for them. Our country, flooded with sin, and error, and infidelity, calls for them. 600,000,000 perishing heathen call for them. Let them come forward with the spirit of Edwards, Brainerd, and Cornelius, of Mills, Hall, and Judson, and the camp of Israel will move onward with a sure and unflinching step.

And the Lord, "whose compassions fail not," will beautify His Zion; and "exalt the nation by righteousness." Then shall streams of salvation issue forth from every part of our land to fertilize and bless the heathen world. In the language of the prophet, "the righteousness thereof shall go forth as brightness; and the salvation thereof, as a lamp that burneth. And the Gentiles shall see our righteousness, and all kings our glory."

## ENGLISH CLASSIC AND THEOLOGICAL INSTITUTIONS.

### HIGHBURY COLLEGE.

Extracts from the Report of the Committee of  
Highbury College, 1835.

IN proceeding again to report to their constituents on the state and prospects of Highbury College, the Committee desire gratefully to lift up their hearts to the great Head of the Church for the gracious aid which He has vouchsafed them, and the measure of success with which He has been pleased to crown their labors during another year. To His favor, they have the satisfaction to know, the interests of the Institution have been commended in the devotions of the sanctuary; and they would cherish the hope, not only that its prosperity will continue thus publicly to share in the prayers of the churches, but that, in common with kindred establishments, it will form the subject of fervent supplication in the retirement of the closet, on the part of all who wish well to the cause of the Redeemer.

The internal state of the Seminary has been such as to afford unmingled satisfaction to your Committee. The love and harmony which have prevailed among the students, the consistency of their moral conduct, the evidence they have afforded of devotedness to God, their diligent application to the several branches of literature to which their attention has been directed, and the indications of promising ministerial talent which have been evinced during the session, they cannot but regard as pleasing tokens of the Divine approbation. It is also gratifying to your Committee to be able to state, that the

labors of those students whose standing has entitled them to supply vacant pulpits, have been generally acceptable, and, in some instances, owned of God to the conversion of sinners.

Though it has not been usual in their Annual Reports to advert particularly to the decease of those ministers who have enjoyed the advantages of the Institution, your Committee feel it impossible, on reviewing the events of the past year, not to record the removal of two individuals, in whom a more than ordinary interest was taken by the religious public, both of whom have died on foreign shores. To the late lamented Dr. MORRISON, the first Protestant Missionary to China, the friends of the College have long been accustomed to point as an illustrious example of the benefits resulting from early dedication to the service of the Gospel, and the enjoyment of appropriate literary training, preparatory to engaging in it. Our beloved friend entered the College at Hoxton in January, 1803, where he discovered an ardor of piety, an intensity of application, a steadiness of perseverance, and a glow of zeal, which convinced his companions in study that God had destined him for no ordinary service, though nothing could have been farther from their minds than the particular field in which he afterwards proved so eminently successful. It was not long ere his ministerial labors, which commenced with a sermon preached to the poor inmates of St. Luke's Workhouse, were to be transferred to the shores of China, with a view to advance the spiritual and eternal interests of

its numerous millions of inhabitants. Having had his attention directed to that empire as a sphere of missionary operations, and to the importance of effecting a Chinese translation of the Sacred Scriptures, he undertook the study of that difficult language—a study which he assiduously and most successfully cultivated, and of which he has left imperishable monuments in his Chinese Bible (in executing which he was partially assisted by his colleague Dr. Milne), and in his Chinese and English Dictionary—a work extending to six volumes quarto. By the blessing of God on the preaching of the Gospel, and its circulation in printed forms, his devoted servant was also made the instrument of converting several of the natives who became his coadjutors in the work of the Lord, and are the first-fruits of China unto Christ. May his zeal, and the effects which have resulted from it, provoke many to follow his example! And “from the land of Sinim” may multitudes speedily flow unto the city of our God!

Our other departed brother is Mr. James Loxton, who, after finishing his studies at Highbury, proceeded, under the patronage of the London Missionary Society, to the South Seas, but had scarcely reached the anticipated scene of his future labors when he was called to enter into his Master's joy. Few young men have produced a more powerful impression by their sermons, both in the metropolis and where his occasional labors were otherwise enjoyed; and, had he been spared to bring the energies of his powerful and devoted mind to tell upon the circumstances of the heathen, there is every reason to believe he would have proved most extensively useful; but he rests from his labors, and his memory is blessed.

It might be deemed superfluous to insist on the importance of Academical Institutions in an age of general inquiry and information; for if preparatory instruction for the work of the ministry has ever been requisite since the cessation of miraculous endowments, it is demanded now, both by the internal exigencies of the church, and by the peculiar external circumstances in which she is placed. Not only does the state of increased mental cultivation which, in various grades, characterizes our population, require corresponding degrees of superior scholarship in those who are to be their religious instructors, but the adversaries of the gospel must be adequately met on their own ground, and manfully fought with their own weapons, in so far as these may legitimately be employed. The skeptic is not to be passed by as a being not to be reasoned with, nor refused the choice of a mode of argumentation which may not be in accordance with those commonly employed by such as receive the Scriptures as a revelation from God. He is not to be called upon to believe without being presented with the proofs by which the truths that

form the object of his required belief are established. And, as it respects the interpretation of the divine word itself, if a minister should, in the present day, apply passages at random, without having studied their connection, or given himself the trouble, by the use of appropriate means, to ascertain what is the mind of the Spirit; or, if he should neglect to avail himself of the numerous illustrations which a knowledge of sacred and profane literature would supply, he cannot expect to escape that obloquy and contempt to which official ignorance is sure to be exposed. Yet a familiar acquaintance with the languages in which the Scriptures were originally written; a minute investigation of numerous topics connected with systematic and pastoral theology, and many other points that might be enumerated, can only be advantageously attended to in seminaries of learning having these objects in view. Viewing such institutions as nurseries of consecrated talent, sources of sound scriptural learning, and prospective tests of ministerial adaptation and efficiency, their great importance must be obvious. It is to them that our churches look for a supply of pious and devoted men to occupy the posts that are rendered vacant by death; to receive the labor from the hands of those, who, through infirmity, are unable to prosecute their pastoral duties; and to break up the fallow-ground, of which deplorably so much still remains in our native land. Every year is creating new wants of this description; and so far is there from being any reason to apprehend an excess of supply above the demand, that, to judge from the applications that are made from all parts of the country, we have rather to fear that existing arrangements will be found inadequate to furnish any thing like a sufficient number of approved ministerial candidates. But is not this precisely what we might expect? If the ranks of the efficient servants of Christ are to be kept full; if the churches are not to be left destitute, nor exposed to the curse of an incompetent ministry; if our home exertions are to be increased in proportion to the call for laborers; if “the field,” which “is the world,” is to be occupied;—in a word, if our daily petition,—“Thy kingdom come,” is to be granted, according to the wide extent of its blessed import, not only must pious young men of suitable gifts continue to be educated with a specific view to the work, but they must be indefinitely multiplied, so that, in point of number, as well as in regard to sacred freshness and spiritual beauty, the divine announcement to Messiah may be realized—“Thou hast the dew of thy youth.”

While your Committee rejoice in what has been done for the support of dissenting colleges, they feel more and more convinced that their importance has not yet obtained that degree of attention to which



it is entitled. On this subject, as in some others, we may take a lesson from our brethren in America. They have established, since the year 1808, *twenty-one* [now thirty] theological colleges, [seminaries,] containing at the present time 853 [1,000] students. These are not included in the colleges for general education, of which there are 75, [84,] and in which also there are a few theological students. Several are liberally endowed, and the history of that at Andover furnishes instances of liberality without a parallel in the Christian world. Besides other individuals who have given donations of \$10,000 each, Mr. Bartlett, with whom the Institution appears chiefly to have originated, has given, in various ways, to this object, no less a sum than \$200,000, or about £45,000 sterling; and there is reason to believe that all his benevolent intentions have not yet been fulfilled.

To the operation of Christian principle in the hearts of those whom God has intrusted with worldly property, the Committee would specially submit the claims of the College, assured, that prompted by this principle readily to distribute, and willingly to communicate to such an object, they will, in a most effectual manner, lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

The defalcation in the financial resources of the Institution, induced the Committee, in the month of November last, to address a circular letter to those ministers who had received their education in the College, and on whom it was considered a powerful claim for support might with justice be urged. The appeal has been met in some cases with a readiness and kindness which deserve the best thanks of the Committee. In others, however, no cheering and gratifying results have followed, so that the collections which it has originated have not much exceeded those of last year. The annual subscriptions have amounted to about £1,000; and the donations, together with the collections, to £267 6s. 2d.

To the latter may be added the liberal present of £400, from a kind friend at Hadleigh, which, as he originally intended to leave it by will to the Institution, has been invested in the public funds.

In conclusion, your Committee would commend the interests of the Institution—its tutors, its students, and its supporters, to the benediction of the Most High! May the influences of the Holy Spirit be poured down upon them in copious abundance! May those who have gone forth from its walls be increasingly useful in the important work to which they have devoted their lives! And may all who are now within them, or may hereafter enter them, study to show themselves approved of God, workmen that need not to be ashamed, rightly

dividing the word of truth—vessels unto honor, sanctified, and meet for the Master's use!

The officers of the Institution are,—

*Tutors.*

Rev. Ebenezer Henderson, Ph. D.

" Robert Halley.

Thomas Wilson, Esq., *Treasurer.*

Mr. Samuel Plumbo, *Secretary.*

Mr. John Rudhall, *Collector.*

*Committee.*

The Tutors, Treasurer, and

Rev. H. F. Burder, D. D.

" J. Clayton,

" T. Lewis,

" William S. Palmer,

" Henry Townley,

Mr. Thomas Bickham,

" Joseph Blower,

" John Cheap,

Mr. Thomas M. Coombs,

" Thomas Fisher,

" R. J. Kitchener,

" John R. Mills,

" Edward Swaine,

" Joshua Wilson,

" Joseph Wontner.

### BLACKBURN INDEPENDENT ACADEMY.

Eighteenth Report of the Committee of the Blackburn Independent Academy, for the Education of Pious Young Men, for the Christian Ministry, 1835.

THE Committee present their Eighteenth Annual Report to the subscribers and friends of the Blackburn Independent Academy. Having on several former occasions expressed, at considerable length, their sentiments on the general subject of education for the Christian ministry, they will now proceed at once to a brief review of the progress of the Institution under their care during the past year.

At Christmas, 1833, when their last report was presented, there were eleven students in the Academy. The senior of these, Mr. S. B. Schofield, shortly after that time entered on the pastoral oversight of the Independent church at Burslem, Staffordshire, to which he was publicly set apart in the course of the following summer. Mr. R. Thomson, whose period of study had been limited, on account of previous advantages, to two years, left the Academy at midsummer, when his course, so limited, expired, with the usual testimonials from the Committee. Having accepted an invitation from the church at Staindrop, Durham, he immediately entered on his work, to which he soon after received ordination. The Committee trust that the prospects of comfort and usefulness in the service of the gospel, which have opened to both these brethren in their respective spheres of duty, will be amply realized. At the present date Messrs. S. Jones and D. Kenyon, having also completed their term of study, have been dismissed from the Institution with similar testimonials. The former is about to enter on the pastoral charge in connection with the church at Lane Ends (or Longton), Staffordshire; the latter has been accepted by the London

Missionary Society as one of their missionaries, and is about to proceed to Berbice as his allotted scene of labor.

At midsummer Mr. James Devine, student on probation, was fully received on the foundation; and at a meeting of Subcommittee, held by previous appointment of the general Committee, Mr. George Rees, from the church of the Rev. D. Peters, Caermarthen, who had enjoyed the advantages of the college at that place, was admitted on probation, the period of his course in this Academy being left to be determined by the future judgment of the Committee. The term of his probation having since terminated favorably, Mr. R. has been received on the foundation of the Institution.

The domestic system adopted by the Committee about two years ago is still pursued, and the advantages secured by it are considered by the resident tutor as more evident and certain from daily experience. During the past year the students, according to their several stages of progress in the studies pursued at this Academy, have been occupied with the Latin, Greek, and Hebrew languages, rhetoric and belles lettres, mathematics and natural philosophy, biblical criticism and hermeneutics, systematic theology, and the composition of essays, sermons, and skeletons of sermons for criticism. They passed the usual examination at the close of the session terminating at midsummer, when a report from the examining committee was received at the meeting then held, and embodied in the following terms: "The Committee of Examination have great pleasure in reporting the very promising state of the Institution in the departments of study to which the attention of the students has been directed during the past year. After a very careful examination in the several classical authors professed by the students, from which they read and explained such passages as the Committee were pleased to select at the moment, they were exceedingly gratified with the progress which they had made, and the ability and diligence which they displayed. The works read were the life of Agricola by Tacitus, the 6th Eneid and the 1st Georgic of Virgil, and five epistles of Horace, Greek Dialectus, Palæphatus, and the first and fifth of Homer's Iliad, the 18th Psalm in Hebrew, the 2d chapter of Daniel in Chaldee. Several propositions were selected from the 1st and 2d books of Euclid and very well demonstrated. In rhetoric considerable acquaintance with the art of public delivery was evinced by the students. In theology they were very minutely examined on the extent of the atonement, and their replies were both prompt and explicit; and their views were subsequently more fully developed by reading several essays on the following important subjects;—The ex-

tent of the atonement,—the Imputation of Christ's righteousness in justification,—the connection between faith and justification,—and the objections usually urged against personal election.' The Committee exceedingly regretted the limited period necessarily allotted for the examination, as it deprived them of much of that pleasure which they were convinced they should have enjoyed from a more extended investigation of the attainments of the students, which, throughout the whole, reflected credit on all concerned. Signed J. CLUNIE, LL. D., Chairman."

Whilst the engagements of the young men at this Institution are chiefly preparatory and prospective, a considerable portion of their exercises is directed also to immediate usefulness. Besides the supplying of neighboring chapels on the Lord's day, to which the seniors are frequently called, five stations under the County Union are regularly provided with preaching from the Academy. These stations are mostly in destitute parts of the neighborhood; the congregations which assemble vary as to number from 50 to 200; and in connection with all of them flourishing Sunday schools are taught. A system of house-preaching on week-day evenings is also prosecuted, voluntarily and gratuitously, by the students. In five or six different parts of the town and vicinity, in which ignorance and vice abound, they every week deliver plain discourses to audiences of from 30 to 60 persons of the poorer classes. It is believed that while these engagements facilitate the formation of habits of public speaking, they are also the means of important benefit to many poor persons, who, either from poverty or disinclination, neglect attendance upon the regular ministry of the word. By a plan of alternation the students are able to supply these stations with less interruption than might be supposed to their regular studies. They are also not unfrequently called to visit the sick, the poor, the infirm, and the dying.

The Committee must again advert to the subject of the library. They are concerned to state that the funds have not authorized any special grant for the purchase of books during the past year, and that only a few which could not be dispensed with have been ordered under the direction of the tutors. They beg leave to press anew upon the attention of their subscribers and supporters, the very defective state of this part of the establishment, and to solicit from them donations for the increase of the library. They have to acknowledge most gratefully a donation of £10 from William Kay, Esq.; as also about twenty volumes presented by an unknown benefactor, who designates himself *Agnostos*. Donations of books they thankfully accept; but when it is considered that not unfrequently those which are presented are duplicates of vol-

umes already on the shelves, whilst extensive deficiencies cannot be expected to be efficiently supplied by casual benefactions of this kind, it will be understood, as the Committee observed in their last report, that donations in money to be laid out in suitable purchases, are particularly to be desired in order to supply this necessary apparatus of study.

Among the means of improvement enjoyed by the students must be mentioned the annual addresses which have for several years been delivered to them by ministers of this county at the midsummer meetings. The Committee have now to present their best acknowledgments to the Rev. Dr. M'All, for the admirable and instructive exposition which he gave of the qualifications of a learned and holy ministry, in a discourse delivered at their last meeting;—a discourse respecting which it is their only regret that they have not been able to secure its being presented in a more permanent form to their young brethren who heard it, to the dissenting ministry, and to the church at large.

The Committee were apprehensive that the treasurer would have to close his accounts for the past year with a considerable balance against the Institution; but their fears have been happily disappointed by the accession of various sums, raised chiefly by congregational collections. They would again earnestly request of all ministers and churches in this county, and wherever the interests of the Blackburn Academy are favorably regarded, to adopt the practice of contributing an annual collection to its funds; a practice by means of which the necessary resources would be raised without difficulty to the denomination, and greatly to the relief of the treasurer and those other friends who assist him in his onerous duties. They return their cordial thanks to the following congregations which have favored them with collections:—Blackpool, the Rev. Mr. Cummins; Darwen, Lower Chapels, the Rev. S. Nichols, and Ebenezer Chapel, the Rev. J. Hague; Elswick, the Rev. Mr. Edwards; Haslingden, the Rev. P. Ramsay; Liverpool, Great George St., the Rev. Dr. Raffles, and Bethesda, the Rev. J. Kelly; Manchester, Grosvenor St., the Rev. R. Fletcher, and Mosley St., the Rev. Dr. M'All; the Juvenile Association connected with the same chapel; Market Harborough, the Rev. W. Wild; Preston, Cannon St., the Rev. D. T. Carson; Wigan, the Rev. T. Atkin.

Whilst they entertain a due sense of obligation to all the ministers and churches who have thus cast into their treasury, they feel that justice demands a special acknowledgment of the kindness of their friends connected with Mosley St. Chapel, Manchester, whose liberality, conveyed in two ways, as appears by the preceding list, has so largely contributed to place the funds in

a more advantageous condition than they were at the close of last year's accounts.

In closing this report the Committee beg respectfully to invite the attendance of their supporters, both ministers and laymen, at the midsummer and Christmas meetings. Those at the latter season have been held for two years past alternately at Manchester and Liverpool, greatly to the satisfaction of that large portion of the constituents who can most conveniently assemble in these towns; the midsummer meetings are held regularly at Blackburn. The Committee believe that a large attendance of the friends of the Institution, whether nominally on the Committee or not, would greatly extend the interest taken in its concerns, and would encourage efforts for its prosperity. They again commend it to the prayers of their brethren; and the blessing of the great Head of the Church.

The receipts of the Society during the year were £740 18s. 5d.

The officers of the Institution are,—

*Tutor.*

Rev. G. Wardlaw, A. M.

*Theological Tutor.*

Mr. D. B. Hayward.

*Classical Tutor.*

Mr. George Hadfield, *Treasurer.*

Rev. J. Clunie, LL. D., *Secretary.*

*General Committee.*

Rev. T. Raffles, LL. D.	Mr. J. Eccles,
" R. S. M'All, LL. D.	" S. Fletcher,
" J. A. Coombs,	" T. Harbottle,
" R. Fletcher,	" O. Heyworth,
" J. Kelly,	" R. Roberts,
" J. J. Carruthers,	" W. Kay,
Mr. T. Blackburn,	" J. Priestly,
" E. Dawson,	" L. Williams.
" B. Eccles,	

*Examining Committee.*

Rev. T. Raffles, LL. D.	Rev. W. Jones,
" R. S. M'All, LL. D.	" S. Nichols,
" J. Clunie, LL. D.	" T. Parry,
" S. Bell,	" R. Slate,
" D. T. Carson,	" G. Taylor,
" J. A. Coombs,	Dr. Bell,
" S. Ellis,	" J. P. Kay,
" J. Griffin,	Mr. E. Dawson,
" J. Gwyther,	" W. Howle.
" J. Hague,	

**METROPOLITAN UNIVERSITY.**

THE London University having taken measures to procure the power of conferring Degrees, Government have resolved to create a Metropolitan University, for the sole purpose of granting Degrees, without the application of any religious test, in Arts, Medicine, and Law, but not in Divinity. The Administrators in this University will be nominated by the Crown. Examinations for Degrees will be carried on by this body of learned men. The Students of the London University and King's College will be mutually stimulated by this arrangement.—*Miss. Reg., Dec., 1835.*



## MINISTRY FOR THE WEST.

Extract from Dr. Beecher's "Plea for the West."

EXPERIENCE has evinced, that schools and popular education, in their best estate, go not far beyond the suburbs of the city of God. All attempts to legislate prosperous colleges and schools into being, without the intervening influence of religious education and moral principle, and habits of intellectual culture which spring up in alliance with evangelical institutions, have failed. Schools wane, invariably, in those towns where the evangelical ministry is neglected, and the Sabbath is profaned, and the tavern supplants the sanctuary of God. Thrift and knowledge in such places go out, while vice and irreligion come in.

But the ministry is a central luminary in each sphere, and soon sends out schools and seminaries as its satellites by the hands of sons and daughters of its own training. A land supplied with able and faithful ministers, will of course be filled with schools, academies, libraries, colleges, and all the apparatus for the perpetuity of republican institutions. It always has been so—it always will be.

But the ministry for the West must be educated at the West. The demands on the East, for herself and for pagan lands, forbid the East ever to supply our wants. Nor is it necessary. For the Spirit of God is with the churches of the West, and pious and talented young men are there in great numbers, willing, desiring, impatient to consecrate themselves to the glorious work. If we possessed the accommodations and the funds, we might easily send out a hundred ministers a year—a thousand ministers in ten years—around each of whom schools would arise, and instructors multiply, and churches spring up, and revivals extend, and all the elements of civil and religious prosperity abound.

But we have said that the ministry for the West must be a learned and talented ministry.

No opinion is more false and fatal than that mediocrity of talent and learning will suffice for the West. That if a minister is a good sort of a man, but somehow does not seem to be popular, and find employment, he had better go to the West. No; let him stay at home; and if among the urgent demands for ministerial labor here, he cannot find employment, let him conclude that he has mistaken his profession.

But let him not go to the West. The men who, *somehow*, do not succeed at the East, are the very men who will succeed still less at the West. If there be in the new settlements at the West a lack of schools and educated mind, there is no lack of shrewd and vigorous mind; and if they are not deep read in Latin and Greek, they are well read in men and things. On their vast rivers, they go every where, and see

every body, and know every thing, and judge with the tact of perspicacious common sense. They are disciplined to resolution and mental vigor by toils and perils, and enterprises; and often they are called to attend as umpires to the earnest discussions of their most able and eloquent men, which cannot fail to throw prosing dullness in the ministry to a hopeless distance. No where, if a minister is deficient, will he be more sure to be "weighed in the balance and found wanting." On the contrary, there is not a place on earth where piety, and talent, and learning, and argument, and popular eloquence are more highly appreciated, or rewarded with a more frank and enthusiastic admiration. There are chords in the heart of the West which vibrate to the touch of genius, and to the power of argumentative eloquence, with a sensibility and enthusiasm no where surpassed. A hundred ministers of cultivated mind and popular eloquence might find settlement in an hundred places, and without the aid of missions, and only to increase the demand for an hundred more.

Most unquestionably the West demands the instrumentality of the first order of minds in the ministry, and thoroughly furnished minds, to command attention, enlighten the understanding, form the conscience, and gain the heart, and bring into religious organization and order the uncommitted mind and families of the great world; and many a man who might guide respectably a well-organized congregation here of homogeneous character, and moving onward under the impetus of long continued habits, might fail utterly to call around him the population of a new country.

## LANE SEMINARY.

Extracts from the sixth Annual Report of the Trustees of Lane Theological Seminary, 1835.

THE great destitution of ministers throughout the western valley, imperiously demands a large increase of their number. The State of Ohio has nearly one third of all the Presbyterian ministers in the ten States of the western valley, and yet more than one hundred of our churches are now unsupplied; while in one section of this State, there are ten adjoining counties in which it is believed there is but one Presbyterian minister. A far greater destitution, of course, exists in the other nine States of the valley. In western Louisiana, a region of country two hundred miles long and one hundred broad, as large as two of Connecticut, and with an extensive and wealthy population, there is but one Presbyterian minister, and he devotes but half of his ministerial labors to this destitute portion of country. In the extensive regions embracing the two Floridas, but three ministers of our own denomination, one

hundred and fifty miles distant from each other, are found to break to the increasing multitudes the bread of eternal life. Hundreds of our churches, for want of more ministers, now enjoy the stated preaching of the gospel but once in two, four, and in some instances but once in six weeks. With such infrequent ministerial instruction, and with very little pastoral visitation, who can think it strange that these neglected churches should continue to be powerless and inefficient, especially when it is remembered how difficult it is to advance the cause of religion in those congregations which are favored with preaching twice and three times on each Sabbath, besides lectures, prayer-meetings, and pastoral visitation during the week? Could an efficient minister be found for each one of these feeble churches, and his whole time be spent in bringing the gospel to bear upon the entire community, and especially upon the rising generation, no doubt can be entertained but what in most cases these feeble, small and inefficient churches would soon become numerous, strong and healthy; be able and willing to support the gospel amongst themselves, and do much to impart the same blessings to the destitute in this and other lands. Besides the destitute churches spoken of, hundreds of new ones, it is believed, might speedily be formed, and built up, if the requisite laborers to do the work could be obtained. Those who have passed through the length and breadth of this great land, and have surveyed its moral wants, think it not too much to say, that if we now had one thousand additional ministers of the right character, they might all be most usefully located in a single year.

The west will have ministers of one character or another.

Man is a religious being, and will have his altars and ministers; and if they be not consecrated to the living God, they will become the apologists of his crimes, and the instruments of his ruin.

Israel once had but a single prophet of God, but the fearful deficiency was more than made up by four hundred prophets of Baal. The heathen world is filled with the ministers of religion; but are they not blind leaders of the blind? and do they not lead their deluded followers down to perdition? The west has her ministers of religion, besides many who are evangelical and devoted—has she not her Universalists—her Catholics—her Deists and her Atheists? and are they not rapidly increasing and taking possession of the fairest portions of our beloved country? and are they not entrenching themselves against the future attacks of Christianity? The great question, then, is not whether the west shall have ministers, but what shall be their character; whether they shall be the ministers of righteousness, or the ministers of sin? Whether they shall conduct the increasing

millions of our population to the joys of heaven, or lead them down to the gates of hell? Nor should it be forgotten that the church of God is quickly to decide this momentous question.

God has given to the west the requisite young men for her future ministry. During the revivals of religion throughout the valley, within the last four years, hundreds of young men of promising talents and piety, have been brought into the churches, whose hearts burn with intense desire to preach the gospel to their perishing countrymen, and who only need an education to fit them for distinguished usefulness in this great field, which is white for the harvest. And why has God converted these young men, and inspired their bosoms with earnest longings to preach Christ to dying men, if it be not, that the church should educate them for her service? Though rich in faith, most of these sons of the church are poor in the possessions of earth; and the great practical question for the church now to decide, is, whether they must forever extinguish their earnest desire and hope to preach the gospel, and spend their lives in comparative obscurity and uselessness, or whether the requisite institutions of learning shall be provided for their education. While we are thus distinctly and loudly called to this great work, by the number and increase of our pious young men, the churches, it is believed, will not fail to furnish the necessary means for their training and speedy introduction into her service.

The future ministry of the west, to a great extent, must be raised up in western institutions.

To say nothing of the impossibility of obtaining a sufficient number from the old States, after they have supplied their own vacancies, and met the urgent and increasing demand for foreign service, an important reason for a supply of western preachers is found in the fact that young men who are natives of the soil, who have been formed in a western mould, are familiar with the manners, and customs, and habits, of western people, enjoy peculiar facilities for doing good, and are free from the suspicions and prejudices, which, to some extent, are met with by all who emigrate from the old States.

The west, though willing to aid herself, still needs some assistance from the east, in planting her institutions of education and religion. It is sometimes said that the west is rich and able to help herself. We reply: first, that much of the wealth of the west is prospective—lies undeveloped and unrealized in rich, uncultivated lands, and in exhaustless and unexplored minerals; second, that where western wealth is realized, it is, to a great extent, in the hands of men who do not appreciate the institutions of education and religion, and whose wealth can never be secured for such institutions until

its possessors shall be taught their value by beholding their *practical results*. Our final answer to the objection that the west is able to help herself, is that, as a general fact, so far as ability is found in the hands of good men, they are willing to do more, and are actually doing more according to their means, than eastern Christians are doing; and we may add, that if our eastern benefactors will continue their munificence but a few years longer, until our resources can be developed, our wilderness subdued, our roads and bridges constructed, our school-houses and churches erected, and the men who now possess and hold back their wealth are converted and learn that they are God's stewards; we pledge ourselves that we will come no more to the east to beg, unless it be to urge them to receive into their Christian treasury the overflowings of our benevolence and our wealth, for the conversion of the world.

The advancement of the cause of ministerial education at the west, is indispensable to the success of all our other benevolent enterprises.

Bibles and tracts, however necessary and extensively circulated, cannot do their appropriate work until you can send the living minister to call up the attention of the people and press the claims of truth upon their hearts and consciences. Sabbath schools, so important to the best interests of the rising generation, cannot be established and maintained in thousands of the most destitute neighborhoods, for want of ministerial and Christian influence.

Good common schools, which, when established on Christian principles, and embracing the entire community, are the nurseries of the church, and the grand palladium of our liberties, it is very well known as a matter of fact, seldom are established, especially in a new settled country, beyond the influence of an enlightened ministry. It is estimated that there are three millions of uneducated population in the United States, and a large proportion of them are in the west; and nothing is more wanting than thousands of competent common-school instructors, for the education of the rising generation. That they can never be sent from the east to any considerable extent, is most evident, though we are thankful for all that can be thus furnished.

Our main dependence must evidently be placed upon an efficient ministry. It must devolve on them to organize the discordant materials of society; to train up on the ground to be occupied, and if necessary, under their own eye, the instructors requisite for the whole community. It cannot be too deeply impressed upon our minds that, as a general fact, teachers cannot be sent to prepare the way for ministers, but ministers must create the teachers, and give moral influence to their operations. The connection between the establishment

and permanent prosperity of academies, colleges, and theological seminaries, and an enlightened ministry, is so obvious as only to need a passing remark. Equally evident is it, that double energy and efficiency might now be given to the missionary enterprise at home and abroad, if the men could be furnished; and now while Providence is pouring the tide of prosperity upon the church, and filling the treasury of the Lord, so that hundreds of additional laborers might be sustained, and a new and mighty impulse be given to the cause of God, if the men could be found, with what fervor and importunity should the whole church join in the petition that the Lord of the harvest would send forth more laborers into his harvest!

Finally. The great increase of colleges in the west, during the last few years, calls loudly for more extended means of theological education. More than twenty colleges are now in successful operation within the ten States of the western valley. In these institutions there are now several hundred pious young men, most of whom are looking forward to the Christian ministry, and will soon be prepared to enter upon their theological education in western theological institutions. From the limited provision yet made for theological training in the west, it is sufficiently evident that such a school of the prophets as ours, liberally endowed, fully organized, with able and well known instructors; having the advantages of the manual-labor system; and located at the centre of four millions and a half of our population; is urgently demanded for the accommodation of theological students, and is destined, under God, to exert a most powerful agency in training the future ministers of the west.

As a number of the most important of these colleges have been endowed by the same munificence which has given being and prosperity to this institution, and as a leading object of these colleges is to train up young men for the ministry, it will be seen that the establishment of such institutions as this, is indispensable to the accomplishment of the good work already so favorably commenced by the friends of western education.

#### COLLEGE IN MICHIGAN.

At the Annual Meeting of the Synod of Michigan, the following Resolution was passed:

"*Resolved*, That definite and systematic efforts ought to be made to promote the cause of literary and evangelical education in this Territory." A General College Committee, consisting of Messrs. Cleaveland, Hastings, Stuart, Ellis, Wead, Johnson, Brown, Walcott, Wells and McJunkin, were appointed "to consult on the best location



for a College for the Territory; to use their most judicious efforts to raise the necessary funds for the commencement of the Institution, and in case they find it practicable, and in their judgment, important, to determine said location, and proceed, as Providence shall direct in the organization of the Institution, with instructions to report at the next meeting of Synod." It is understood that measures are in progress for the accomplishment of the above object.

### COLLEGE AT BUFFALO.

THE last Autumn efforts were made for the purpose of raising funds for the establishment of a College at Buffalo, N. Y., and resulted in obtaining generous subscriptions from the following individuals:

William Williams, \$15,000, to endow the professorship of moral and mental philosophy, called "The Williams Professorship."

Samuel Wilkeson, \$15,000, to endow a professorship of law, called "the Wilkeson Professorship."

Alanson Palmer, \$15,000, to endow a professorship of mathematics and natural philosophy, called "The Alanson Palmer Professorship."

Hiram Pratt and Orlando Allen, \$15,000, to endow a professorship of theology, called the "Pratt and Allen Professorship."

Joseph Dart and George Palmer, \$15,000, to endow a professorship of English Literature and belles lettres, called the "Dart and Palmer Professorship."

Pierce A. Barker, \$15,000, to endow a professorship of languages, to be called "The Barker Professorship."

Guy H. Goodrich, \$15,000, to endow a professorship of chemistry and mineralogy, called "The Goodrich Professorship."

H. B. Potter and John C. Lord, \$15,000, to endow a professorship of Oriental Literature and the Hebrew language, called "The Potter and Lord Professorship."

**General Fund.**—E. Walden, \$5,000; R. B. Heacock, 5,000; Townsend and Coit, 5,000; B. Rathbun, 1,000; H. R. Seymour, 1,000; Ira Joy, 1,000; Gen. Porter, 1,000; Wm. T. Miller, 1,000; W. & P. Hodge, 1,000. Total, 21,000.

In addition to the subscription for a professorship, Col. A. Palmer has donated \$20,000 in a lot of land.

Jabez Goodell, \$15,000, to endow a Professorship of Sacred Rhetoric.

Jesse Peck, \$1,500 to the general fund.

J. Sidway, \$1,000 to the general fund.

I. F. Maltby, and J. W. Vail, \$1,000, to the general fund.

For the purpose of endowing an additional Professorship:

Le Grand Marvin, \$7,500; Ebenezer Johnson, 7,500.

The whole amount thus subscribed in the city of Buffalo alone is \$194,500.

### THEOLOGICAL SEMINARY AT BANGOR.

From the Christian Mirror.

ON the evening of the 25th of December, a meeting was held, agreeably to notice, in the meeting-house of the first parish in Bangor, to hear the Report of a Committee of the Trustees of the Theological Seminary, relative to the state of the 100,000 dollar subscription, and to increase and complete such subscription, should it be necessary. The meeting was numerous attended. George Starrett, Esq. was called to the chair, and the throne of grace was addressed in fervent prayer by Rev. Mr. Lovejoy, of Old Town. The Report of the Trustees was presented by Professor Pond, from which it appeared that, up to that time, the sum of 91,157 dollars had been subscribed. The subscriptions had been derived from the following sources, viz.

From the county of Washington, . . . . .	\$ 5,179
From the counties of Hancock and Waldo, . . . . .	2,971
From the county of Penobscot, . . . . .	46,405
From the county of Lincoln, . . . . .	2,775
From the county of Cumberland, . . . . .	21,028
From the county of Kennebec, . . . . .	3,052
From the county of Somerset, . . . . .	1,112
From the county of Oxford, . . . . .	1,923
From the county of York, . . . . .	1,512
From sources without the State, . . . . .	3,200
Subscriptions in the hands of Rev. Mr. Pearl, an absent agent—sources not precisely known, . . . . .	2,000
Total, . . . . .	\$91,157

In regard to the subscription from the County of York, Professor Pond here stated, that he felt himself called upon to make a brief explanation, and to submit a proposition to the Trustees. In May last, before the meeting of the General Conference, when the great Subscription before us was commenced, the York County Conference of Churches resolved to raise 5,000 dollars for the Seminary, in five years, to be appropriated to the increase of the Library. I was present, said Prof. Pond, at the meeting when this resolution was introduced, and witnessed the spirit and unanimity with which it passed. I have had frequent letters from gentlemen in the County since, and I am persuaded that those churches *mean* to redeem their pledge, and that they *will* redeem it. The Agent who was to have visited them has not had time to do it, previous to this meeting; but he is proposing to do it immediately.—Those brethren will feel hurt, if they are not allowed to participate in the great enterprise before us, at least to the amount of their pledge. They have subscribed already 1,512 dollars; 3,488 dollars more are needed, in order to raise their subscription to 5,000. I here pledge this sum to the Institution, on their behalf. *I will pay it, if they do not.* Will the Trustees accept me as surety for my brethren in York County, for the sum of 3,488 dollars? The Trustees, who were present, and in session, voted to accept the pledge of Prof.

Pond, in behalf of the churches in York County; and accordingly their subscription was raised to 5,000 dollars. This carried up the general subscription to the sum of 94,645 dollars. It was then moved that the subscription be kept open for a time, to receive any new names which might be added; and in a few minutes, the sum of 2,045 dollars was subscribed; making the whole sum \$96,690.

When all had subscribed who wished, Prof. Pond drew a paper from his pocket, which he said had been just handed him, and which he was not at liberty to read until after the subscription in the meeting was through, containing a pledge of 16,666 dollars and 67 cents, from Philip Coombs, Esq., a member of the first Church in Bangor, to endow a Professorship in the Institution, to be denominated the *Loomis Professorship*, in memory of the Rev. Mr. Loomis, late Pastor of the first Church. This was given with the intention that it should be added to the great subscription; and by this means the subscription was carried up to \$113,356.

Thus, the great enterprise, in which the Congregational churches of Maine have been engaged, for the last six months, was finished—and *more* than finished; and the Seminary at Bangor, the property of the churches generally, may be regarded as *endowed*.

It will be recollected that the sum of 20,000 dollars was subscribed last Spring, in Penobscot County, to endow the Professorship of Sacred Rhetoric and Ecclesiastical History. This added to the sum above mentioned will make 133,356 dollars, which has been subscribed to the Seminary within the year.

#### *Urgent Demand for Preachers.*

Extract from the Annual Report of the Mission to the Sandwich Islands, taken from the *Missionary Herald*.

WE thank the Board and the churches for the interest they manifest in behalf of our children, in the provision made for them while at the islands, in books, clothing, and other helps; and for the aid rendered them on their passage to our native land, and for the kind reception they meet with, and the homes they find, among the friends of the Redeemer.

We rejoice in the disposition which exists in our country to supply the heathen with the word of God. We should regret deeply to check it. We pray that the word of the Lord may have free course. We pray for wisdom and strength to translate so much of it, and to do it so correctly, and to teach it so faithfully, that it may run and be glorified in this nation even as it is with you. We cannot, however, refrain from saying that our hope of the speedy conversion of the world to Christ would be greatly in-

creased, could we hear of the "almost clamorous importunity of the churches," not only to print the Bible, but to furnish men to teach it to all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. The Scriptures sometimes convert men who have no preacher, and tracts have brought salvation to families who had never seen the Bible. But ordinarily it is not so. Ordinarily faith cometh by hearing; and hearing by the word of God spoken by the living preacher.

We wish, as soon as we can, to complete the translation of the Bible, knowing that all Scripture is given by inspiration of God, and is profitable; but from what we know of the thick darkness which envelopes the nation; from our experiments to remove it; and from the experience of apostles and missionaries before us, we are distressed to perceive how small is the army who publish the word in *person*—distressed at the disproportion between the zeal of the churches in sending forth Bibles and tracts, and their zeal in sending forth *men*. We do not wish the means were less, or the zeal less, to multiply the leaves of the book of life. They are leaves for the healing of the nations. There is none to spare of either of them. But we would, if we could, induce the disciples of Christ, the ministers of his word, to go by hundreds and thousands into all the world to preach the gospel. Then will the funds necessary for the world's conversion cluster about them, and move along with them, as naturally as the body accompanies the spirit which sets that body in motion. But if Bibles and tracts are sent forth, while teachers and preachers are wanting, it is, in the figure of Hall, throwing sickles into a field of grain, with no men to wield them.

#### CHRISTIAN MINISTERS NOT BEGGARS.

From the *New Jersey Missionary*.

"WE had a *begging* sermon at our church this morning,"—"the Rev. Mr. —, is here upon a *begging* expedition,"—"what an incessant *beggar* our minister is!"—these and such like phrases are frequent in the mouths of some who profess and call themselves Christians. And Christian ministers, it must be confessed, taking up the parable, admit sometimes their proper application to themselves. *We* deny its pertinency. *We* reject it as untrue, unworthy of our office, and an insult to our Master. Not that we are "ashamed to beg" for him, if he required it of us; but because whatever our wants may compel us to, for our own support and comfort, *He* never can become a party to the *beggary*. No. He is King and Lord of all. He is the great Proprietor. The earth is his, and the fullness thereof. Men, all

mankind, the rich and the poor, are tenants at his will. He permits them to use his property. He requires them to account for it. He will withdraw it from them when, and as he will. For the trial of men's faith, he has caused one to differ from another. He has made some poor and some rich. He has cast the lot of some in the land where the true light shineth, while the lot of others has fallen in the region and shadow of death. There is wealth enough upon the earth for the comfort, there is light enough for the direction of all. To them who have, it belongs to communicate to them who have not. And so great is his goodness, he has expressly declared of them who disperse abroad and give to the poor, of that which was not theirs, but his, that their righteousness shall reign forever, and that they shall be repaid with treasures in the heavens. To admonish them of their duty, to encourage them with his promise, to aid them in so discharging the one, that they may the best secure the other; he sends his ministers to preach the gospel, and to enjoin upon them, as among the first duties of the gospel, to 'remember the poor.' In fact, for such is the fact; the great Proprietor, sends out his stewards to them to whom he lends his treasures, with instructions to pay in part the debt they owe to him, to their less favored brethren, who bear with them his image; to point out to them the darkness, the sorrow, the ignorance, the spiritual destitution there is in the world, and to encourage men to exert themselves, and to give of their substance for its relief, by that wonderful and most benevolent assurance, "Inasmuch as ye do it unto one of the least of these, ye do it unto me." Where now, let us ask, is the *begging*? Who is the *beggar* in this transaction? Is it the Lord of all, who condescends to *beg* from them to whom he has lent so much, a little of it, for them to whom he has lent less? And will you dare to refuse him? Will you reject his application? Will you insult his messenger? Will you deny his right?—There were some that did so once; and their wretched end, stands as a fearful warning of their danger and their guilt, who return not to the Lord of the vineyard, its fruits in their seasons. Let there be no more heard among Christians of *begging* for the relief of God's poor, or the extension of his kingdom. All that we can do—all that we can give, is of debt, and not of grace. We owe him all. He asks of us a part. If we refuse it, we insult him, we endanger our possessions, we bring a curse upon our own souls. If we with cheerfulness meet the demand; he takes it—so great is his generosity, he takes his own of us as a loan—"he that giveth to the poor, lendeth to the Lord;" and look, it is his own sure promise, "whatsoever he lendeth, shall be paid again."

## AMERICAN EDUCATION SOCIETY.

*Quarterly Meeting of the Directors.*

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, April 13, 1836. Appropriations for the quarter were made to beneficiaries in various institutions, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
16 Theol. Sem.	169	2	171	\$3,440
28 Colleges,	371	5	376	8,051
66 Academies,	206	24	230	3,864
—	—	—	—	—
110 Institutions,	746	31	777	\$15,365

Of the above, the Presbyterian and the Western Education Societies made appropriations, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
11 Theol. Sem.	60	1	61	\$1,212
17 Colleges,	118	0	118	2,378
37 Academies,	111	11	122	2,455
—	—	—	—	—
65 Institutions,	289	12	301	\$6,045

The following votes were passed.

*Voted*, That, in future, the notes taken of beneficiaries of the Society, be in the following form:

For value received, I promise to pay the American Education Society, or order, dollars in five years after my preparatory studies for the ministry shall have been closed, with interest from that time.

*Voted*, That on all sums paid by the beneficiaries of the Society within five years from the completion of their preparatory studies for the ministry, a discount of twelve per cent. per annum shall be allowed from the day of payment to the expiration of the said five years.

*Voted*, That the rule here adopted apply to all beneficiaries now under patronage, in reference to their past appropriations, and that, in renewing their notes, they be requested to give one note including the whole amount of their appropriations, in conformity with the new form of notes.

*Voted*, That the Treasurer be authorized to settle with all the beneficiaries who have completed their preparatory studies, on the principle of the new form of notes with the condition annexed, this day adopted.

The Secretary presented for consideration, the subject of relinquishing in part, or cancelling the notes of such persons as have been beneficiaries of the Society, but who, for good and sufficient reasons, have received a dismissal, and have subsequently



engaged as teachers at Foreign Missionary Stations :

Whereupon, after full consideration of the Constitution and Rules of the Society, and the object for which it was formed ;

*Voted*, That the Directors do not consider themselves legally authorized to relinquish in part, or to cancel the notes of beneficiaries, who have thus abandoned the intention of entering the ministry.

#### *Appointments.*

THE REV. Eliakim Phelps, late of Geneva, N. Y., has been appointed Secretary and General Agent of the Philadelphia Education Society, and has entered on the duties of his office, with cheering success.

—The Rev. Samuel H. Riddel, of Glastenbury, Ct., has been appointed an Agent of the American Education Society, and has accepted the appointment, and it is expected he will soon be dismissed, and engage in the services of his agency. —From the public reputation of the Rev. Messrs. Phelps and Riddel, it is confidently believed, that much good will result from their instrumentality in the great and responsible work of raising up ministers for the supply of the world.

#### *Rev. Mr. Nash's Report.*

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—At the close of another quarter of a year, spent in the laborious, self-denying employment of an agent, I find increased occasion for devout ascriptions of praise and thanksgiving to the God of my life. Verily goodness and mercy have followed me. After a winter of almost unparalleled severity in this country, I find cause for most grateful mention of the protection and care of a kind Providence, by which I have been enabled to prosecute my agency without interruption. Of the success which has attended my efforts, I have neither the ability nor the wish to speak particularly. In general, I may say, it has been as good as I had reason to anticipate. A statement of the great and increasing want of ministers in our country, has awakened strong interest in many minds, and, in most instances, has called forth contributions more liberal than those of former years. The Education Society is fast coming into increased favor with the Christian public, as an efficient instrument of supplying this deficiency. The one thing essential that this Institution may accomplish the good for which it is so well adapted, is a proper administration of its affairs. Let wisdom and care be duly

exercised in the selection and management of its beneficiaries, and, with the ordinary blessing of Heaven, its success is certain. The young men who receive its patronage, ought to feel that the responsibility resting on them is most solemn and affecting. It should be deeply impressed on every one of their minds, that unless their character and deportment do in good degree correspond with the great object for which they are patronized, the Society cannot proceed ;—that every instance of misconduct or of spiritual indifference in them, contributes directly to render useless an Institution which God has blessed, and which is deemed most important to the promotion of his glory and the salvation of souls. Very little is now said to the disparagement of this Institution, except what arises from the real or the supposed delinquency of those who are the objects of its liberality. How desirable that they universally realize this remark in all the fearfulness of its import !

But what terms of reprobation can be too severe for that unkind, unchristian mode of judging, which undervalues and denounces the Education Society, overlooking the great end for which it was organized, the principles by which it is regulated, the immense good already accomplished by hundreds of its beneficiaries, because here and there an individual has proved himself unworthy of the confidence reposed in him. Adopt this mode of judging universally, and you annihilate the Christian church, and put a final stop to every thing great or good attempted by man. Let us imagine the worst that truth will justify—that of twelve individuals assisted in their education by Christian charity, eleven become efficient, useful ministers of Christ, while one disappoints expectation, or even brings disgrace on the Saviour's name. How does this differ from the proportion which, even in the family of the Redeemer, apostasy bore to love and fidelity ? Surely it should silence the objection which I have in view, to know that, in the conversion of this world, Jehovah employs the instrumentality of frail, imperfect men. But because of the imperfection of this instrumentality, must it be laid aside, and the world remain in bondage to sin ? Because the young men whom the church would aid in preparing for the ministry, are inexperienced and imperfect, let them keep their hearts with all diligence ; let them abound in watchfulness and prayer, and let a pastoral supervision be maintained over them with the utmost kindness and diligence. At the same time, let persons who raise objections against the Education Society as a cloak for their covetousness, or an occasion to give vent to their enmity against Christ and his cause, remember that they must give account of themselves to God.

Since my last quarterly report, my time has been chiefly spent in the counties of

New Haven and Hartford in Connecticut, and in the city of Boston, and the county of Berkshire in Massachusetts. In several instances, in the first of these counties, the cause was presented, where, for special reasons, no collection at the time was taken. This course was not however adopted in any place from any unwillingness expressed by the people of God to bestow their liberality. In those towns where a call for donations was made, it was met with the same liberality as in other parts of the State. In one instance, two young men in moderate circumstances, wholly unsolicited, contributed thirty dollars to constitute their pastor a life member of the State Branch, stating that they had resolved to save this sum by refraining from the use of snuff and tobacco. How desirable that this example be universally imitated! Were all the sums worse than wasted in the indulgence of appetite or in complying with the demands of fashion, cast into the treasury of the Lord, how easily might it be filled to overflowing.

O when will the churches feel as they ought, that to furnish heralds of salvation in sufficient numbers, demands a universal and self-denying effort! We have young men of piety and promise, not a few in the spiritual family. Alas! can nothing be done to break the charm by which they are held to secular pursuits, and to induce them to devote their talents and their lives to the service of Him, who though rich, for their sakes became poor! In one inconsiderable town in Berkshire, forty young men, between the ages of sixteen and twenty-four, are members of the church. Of these, not more than three or four have signified a decided intention to study for the ministry.

In Williams college, I have found much which is matter of congratulation and encouragement to the friends of Zion. In this seminary—the favored spot where the spirit of Foreign Missions first developed itself in our country—of one hundred and twenty students, seventy are professors of religion. Not only is the college enjoying an admirable system of government and instruction, administered by able and judicious hands, but evidently the Spirit of God is there. Generally speaking, the large body of pious students are characterized by devout, holy living; by rational, consistent zeal in the service of their divine Lord. This state of feeling is encouraged and sustained by efforts on the part of the faculty worthy of all praise. I was informed, that in two different places at the same time, are prayer meetings held every day by the officers and students together. It was deeply interesting to learn, that the instructors in this institution are in the habit of maintaining a pastoral intercourse with their pupils of every character, often addressing them with the directness and the

familiarity which pertain to the office of a Christian minister, respecting their spiritual interests. Let this practice be adopted in all the colleges in our country, and I am greatly mistaken if they would not become far more efficient than hitherto, in raising up suitable men for the Christian ministry. Let this practice be adopted in all the colleges in our country, and who can believe, that we should long have the same occasion as at present to pray, that the great body of young men who are obtaining a learned education, may experience the power of the Holy Ghost, to turn them from sin to God? Let the tone of feeling which I witnessed among the faculty and the students in Williams College, be every where maintained in the visible church, and soon the standard of piety would be greatly elevated; the work of conversion would commence on a scale, and reach to an extent never before experienced, and shortly the whole earth would be filled with the glory of God. I was happy to find the impression so deep and pervading in this interesting community, that the final triumph of the Redeemer in the conversion of the world cannot be expected, till there shall be in the company of his followers far more faith, and prayer, and self-denying effort. Unquestionably, he who shall contribute most to effect this change in the company of them who have named the name of Christ, will be the greatest benefactor of his species.

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*Extract from a Letter to the Secretary  
from a Beneficiary.*

DEAR SIR,—I regret to say, that the state of my health is such that I never expect to be able to preach the gospel, as I have fondly anticipated for the last eight years. I have not been able to speak loud but few words for six months past. The cause of the failure of my voice, is excessive singing. I was not aware of the injury I was inflicting on myself, till it was too late. My voice failed on the 14th of February, 1835. I have taken the utmost pains to get cured, but have not as yet found relief. I have consulted many eminent physicians. Some say I shall never recover—others think I shall—but all think there is little probability that I shall ever be able to endure public speaking. It is truly an afflicting dispensation of Providence to me. I have for the last eight years been looking forward with anxious solicitude, to the period when I should complete my preparatory course of study, and enter on the

immediate duties of the Christian ministry. But at the close of my *college course*, God, in his all-wise providence, has thwarted my plans. At first, I could hardly be reconciled; but on more mature reflection, I think I can say, "Father, thy will be done." It is my wish to enter on some business, which will render me useful to my fellow-beings. I have thought of entering the medical profession. It seems to me, that next to a clergyman, a pious physician may be most useful. A physician can have access to families, to which clergymen cannot. And if, while applying remedies to alleviate bodily suffering, he can administer a healing balm to the soul, a double benefit will be secured.

Dear Sir, be assured of my gratitude for the assistance which I have received from the Education Society. Had not the timely aid afforded by this noble Institution been extended to me, I see not how I could have continued my studies till now.

It is my design to refund every farthing I have received from the American Education Society, as soon as I am able; and not only refund, but, if ever able, I think I shall be willing and glad to contribute to its funds. Although I never expect to be able to administer the public ordinances of the blessed gospel, yet it is my sincere prayer, I trust, that God will give me grace to exhibit its spirit in all my deportment, and that its hallowed influences may be felt to the ends of the earth.

I wish you would direct me a letter, with such instructions and advice as your wisdom may dictate.

#### ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE twentieth Annual Meeting of the American Education Society, will be held in the city of New York, on Thursday, the 12th day of May, 1836. The members of the Society are notified to meet for business, in the Rooms of the Presbyterian Education Society, No. 116 Nassau St., at 4 o'clock, P. M., of that day. A public meeting will be held in the Broadway Tabernacle, at 7 o'clock in the evening, at which ex-

tracts from the Annual Report will be read, and addresses made.

WILLIAM COGSWELL,  
*Sec'y Am. Ed. Soc'y.*

Rooms Am. Ed. Society, }  
Boston, Apr. 14, 1836. }

#### Resignation and Appointment.

THE Rev. John Breckenridge, D. D., has resigned the office of Corresponding Secretary of the Board of Education of the General Assembly of the Presbyterian Church, and accepted the appointment of a Professorship in the Theological Seminary, at Princeton, N. J.; and the Rev. Francis McFarland, of Greenville, Va., has been appointed Corresponding Secretary of the Board of Education, in the place of Dr. Breckenridge, and accepted the office, and entered on its duties.

#### FUNDS.

*Receipts of the American Education Society, from Jan. 13th, to the Quarterly Meeting, April 13, 1836.*

Mendon, N. Y. Mr. L. Russell, by Dea. N. Willis,	5 00
Boston Sherman, N. Y. collection in the Soc. of Rev. J. B. Wilson	2 00
INCOME FROM FUNDS	1,008 02
AMOUNT REFUNDED	940 60
LEGACIES.	
Executors of the will of Mr. Normand Smith, Jr. late of Hartford, Ct. deceased, in part	800 00
Mr. Nathan Adams, Ex'r. bequest of Miss Lucy Adams, late of Charlestown, Mass. deceased	50 00—850 00

#### AUXILIARY SOCIETIES.

##### SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin St. Society	184 10
Old South Society	358 88
Green St. Society	67 75
Park St. Society	557 01
Essex St. Society	353 52
Free Church Society	25 50
Pine St. Society	240 81
Salem St. Society	91 74
Franklin St. Society	400 00—
	2,379 31

##### ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Mr. William Chase, by Dea. N. Willis, Boston	1 50
Andover, Juvenile Sewing Society, postponed by mistake, by Miss Harriet N. Woods	5 06
North Haverhill and Plaistow, Society of Rev. S. H. Peckham	7 00
Newburyport, Ladies of 1st Pres. Ch. to const. Rev. Jonathan F. Stearns, a L. M. of A. E. S. by Miss Susan Wheelwright	40 00—53 56

##### FRANKLIN COUNTY.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Conway, Mr. Joseph Avery	20 00
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**HAMPSHIRE COUNTY.**

[Hon. Lewis Strong, Northampton, Tr.]  
*Amherst*, Hon. David Mack, Jr. 100 00

**HAMPDEN COUNTY.**

[Mr. Samuel Raynolds, Springfield, Tr.]  
*Monson*, Mr. A. W. Porter, acco. of Temp. Schol. 75 00

**MIDDLESEX COUNTY.**

*Sherburne*, Mrs. Leland, by Rev. Samuel Lee 3 00

**RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.**

[Dea. Jonathan S. Adams, Groton, Tr.]  
*Acton*, Soc. of Rev. J. T. Woodbury 7 25

**CHARITABLE SOCIETY OF LOWELL AND VICINITY.**

[Dea. William Davidson, Lowell, Tr.]  
*Lowell*, Ladies' Ed. Soc. in 1st Cong. 94 20,  
 including 24 76, a contri. in the Cong.  
 \$75 towards Blanchard Temp. Schol. 94 20—104 45

**NORFOLK COUNTY.**

[Rev. John Codman, D. D. Dorchester, Tr.]  
*Weymouth and Braintree*, Ladies' Asso. in Soc. of  
 Rev. Jonas Perkins 24 34

**PLYMOUTH COUNTY.**

[Dea. Morton Eddy, Bridgewater, Tr.]  
*Halifax*, an individual, by Rev. E. G. Howe 5 00

**TAUNTON AND VICINITY.**

[Mr. Charles Godfrey, Taunton, Tr.]  
*Fall River*, Rev. Orin Fowler 2 00  
*Pawtucket*, Hon. James C. Starkweather, to  
 const. himself a L. M. of the Aux. Soc. 10 00—12 00

**WORCESTER COUNTY SOUTH.**

[Hon. Abijah Bigelow, Worcester, Tr.]  
*Grafton*, Evang. Soc. by Mr. George N. Sibley 4 00  
*Milbury*, 2d Cong. Soc. by Mr. W. Whittlesey 30 92  
*Westboro'* Mrs. Patty Johnson, deceased, by  
 Rev. D. Greene, Boston 10 00  
 Society of Rev. B. Phinney 166 00—210 92

**WORCESTER COUNTY NORTH.**

[Dea. Justus Ellingwood, Hubbardston, Tr.]  
*Athol*, Mrs. Persis Goodell, by Rev. J. F.  
 Warner 10 00  
*Ashburnham*, Rev. George Goodyear, collect.  
 at mon. con. in his parish 10 00  
*Royalston*, a friend, by Rev. L. P. Bates, of  
 Templeton, bal. of a Temp. Schol. 25 00—45 00

**RHODE ISLAND (STATE) AUX. ED. SOC.**

[Mr. Albert Peabody, Providence, Tr.]  
*Providence*, Ladies' Ed. Soc. in the Cong. under the  
 care of Rev. Messrs. Wilson and Mason, by Miss  
 Elizabeth Coville, Tr. 75 00  
 \$5,810 20

**MAINE BRANCH.**

[Prof. Samuel P. Newman, Brunswick, Tr.]  
*Augusta*, (omitted in last return of the Tr.) Alfred  
 Reddington 10. Charles Williams 5 15 00  
*Bangor*, Nath'l Harlow, Esq. 2d pay't on Temp. Schol. 75 00  
*Bridgeton*, Gen. John Perley 50 00  
*Brunswick*, President Allen 20 00  
*Farmington*, Rev. Isaac Rogers 5. Individuals 7 12 00  
*Gorham*, Benev. Soc. by T. S. Robie, Esq. thro' Mr.  
 William Hyde 13 00  
*Portland*, Mason Greenwood 50. G. Mark 2 52 00  
*Pittsboro*, Cong. Soc. 13 00  
*South Berwick*, mon. con. Cong. Soc. 20 00  
*Waterville*, Professor Barnes 5 00  
*Winslow*, Cong. Ch. and Soc. to constitute their pas-  
 tor, Rev. Mr. Jewett, L. M. of Maine Branch 25 00  
 \$300 00

**NEW HAMPSHIRE BRANCH.**

[Hon. Samuel Morrill, Concord, Tr.]

**Hillsboro' County.**

[A. F. Sawyer, Esq. Tr.]  
*Francestown*, Daniel Fuller, Esq. 4th pay't.  
 on Temp. Schol. 75 00  
*Greenfield*, individuals 4 00  
*Hancock Factory Village*, Ladies' Sewing  
 Circle 5 00  
*Hollis*, individuals 76 56  
*Wilton*, Fem. Ed. Soc. 11 77—172 33

**Merrimack County.**

[Dea. James Moulton, Tr.]  
*Canterbury*, Mrs. Susannah Brown 10 00  
*Dunbarton*, Mrs. Jane Harris 5 00  
*Henniker*, Ladies' Aux. Ed. Soc. by Mrs. Ald-  
 gail Proctor, Tr. 20 00—35 00

**Rockingham County.**

[Dea. T. H. Miller, Tr.]  
*Windham*, Presbyterian Soc. by Rev. Calvin Cutler 29 67

**Strafford County.**

[William Woodman, Esq. Tr.]  
*Meredith Bridge*, Rev. Mr. Young's Soc. 15 00

**Sullivan County.**

[Dr. Alexander Boyd, Tr.]  
*Acworth*, Cong. Soc. 23 53  
 Female Char. Soc. 28 00—51 53  
 \$303 53

**Clothing.**

*Hancock Factory Village*, a bundle, valued at 25 15.

**NORTH WESTERN BRANCH.**

[Einathan B. Goddard, Esq. Middlebury, Tr.]  
*Jamaica*, Cong. Ch. by Mr. N. Kingsbury \$3 25

**CONNECTICUT BRANCH.**

[Eliphalet Terry, Esq. Hartford, Tr.]

*Bloomfield*, fr. individuals 5 42  
*Farmington*, Henry Lewis, to const. himself L. M. of  
 Ct. Br. 30 00  
*Guilford*, collection in part 83 16  
*Hartford*, coll. of individuals 341 00  
*Middletown*, Upper Houses, collection 63 86  
*North Haven*, coll. in part, \$40 of which is to const.  
 Rev. Leverett Griggs, a L. M. of the A. E. S. 84 74  
*North Branford*, collection, \$40 of which is to const.  
 Rev. H. B. Camp, a L. M. of A. E. S. 43 84  
*Northford*, collection in part 13 50  
*Plymouth*, individuals, \$40 of which is fr. Ladies' Be-  
 nev. Soc. in West Village, to const. Rev. Ephraim  
 Lyman, a L. M. of A. E. S. 131 62  
*Tolland*, collection 33 56  
*Vernon*, N. O. Kellogg, to const. himself a L. M. of  
 Ct. Branch 30 00  
 [The above by Rev. Ansel Nash, Agt.]  
*Bristol*, annual suts. by E. B. Hooker 43 78  
*Chester*, James Mitchell, a donation 4 00  
*Enfield*, individ. by Ebenezer Parsons 50 00  
*Farmington*, individuals, by Simeon Hart 3 87  
 Collection, part of which is to const. Rev. Noah  
 Porter, Elijah Porter, Samuel Richards,  
 and Selah Richards, L. M. of Ct. Br. 123 09—126 96  
*Glastenbury*, coll. in Rev. Mr. Riddell's Soc. by Mr. R. 45 00  
*Hartford*, Fem. Aux. Ed. Soc. by Mrs. L. B.  
 Porter, Tr. 30 25  
*Collins* Temp. Schol. 5th ann. pay't. by Dea.  
 A. M. Collins 75 00  
 Collection in North Soc. by E. Hamilton 5 09  
 Do. in Centre Soc. by Dea. A. Colton 58 75  
 Do. in Free Church, by Dea. Anderson 16 00  
 Do. Ed. Soc. by A. Colton 8 85  
*Evarts* Temp. Schol. 5th pay't in part, by H.  
 Hudson and B. Hudson 50 00—243 94  
*Lyme*, Charles Griswold, bal. of his suts. to const. him-  
 self a L. M. of Ct. Branch 20 00  
*Northford*, suts. in part, by Wm. J. Boardman 11 59  
*North Coventry*, individuals, by Rev. Mr. Calhoun 7 00  
*Rocky Hill*, individ. by Rev. Dr. Chapin 30 00  
*South Mansfield*, thro' the Windham Co. Ed. Soc. by  
 Rev. A. S. Atwood 67 00  
*Vernon*, Henry Kellogg, to const. himself a L. M. of  
 Ct. Br. by Rev. C. Humphrey 30 00  
*Waterbury*, (Salem,) donation from a friend 50  
*West Hartford*, Educa. Soc. by E. Cone, Tr. 76 04  
 Individuals, by Dea. R. Colton 47 72—123 76  
 \$1,664 23

## PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq., New York, Tr.]

Philadelphia Ed. Soc. by Geo. W. McClelland, Tr.	120 00
Scotchmen, a Legacy from estate of Ferdinand Bailey, deceased, by Samuel Milnebaugh, an ex'r.	500 00
W. H. Megie 8. N. E. Pierson 19	27 00
First Free Presb. Ch. in part, by Mr. Barrows	8 00
Central Pres. Ch. mon. con. collection	49 30
Jacob Kershaw	37 50
West. Ed. Soc. J. S. Seymour, Esq. Tr.	200 00
Laight St. Ch. fr. Fem. Ed. Soc. by Mrs. W. Keyes, Tr. to const. Rev. Flavel S. Mines, Life Director	150 00—1,091 80
Kingsborough, fr. Church	40
Morrisston, N. J. Mr. James Cook	53 00—53 40
From S. P. by O. R. Kingsbury	5 00
Second Avenue Pres. Ch. by W. S. Chapman, Esq. to const. Rev. Charles S. Porter and Rev. John J. Owen, Life Directors	194 70—199 70
Bleecker St. Ch. by Mr. Marcus Wilbur	37 50
Bowery Ch. fr. Mr. L. Brewster	200 00—237 50
Cedar or Duane St. Ch. John W. Leavitt 100.	Rufus 200 00
Leavitt 100	10 00
Albany, fr. Mrs. Cornelia P. Van Rensselaer	
Bleecker St. Ch. fr. Mr. Geo. Douglass 37 50.	
J. Roosevelt, Esq. 100	137 50
Fr. B. Curtis 75. Edward A. Russell 25	100 00
Fr. P. L. Mills 10. Thomas Lord 25. Thomas Denny 25	60 00
Fr. D. Colwise 100. G. W. Bruen 50	150 00—447 50
Bowery Ch. fr. John Wheelwright	10 00
Laight St. Ch. fr. D. E. Patton	5 00
Catskill, fr. Oren Day, Esq. 100. Miss Sarah Downes, Colchester, Delaware, 20	120 00
Fr. member Pres. Ch. Catskill	76 50
Duane Street Ch. H. W. Clcott	100 00
Central Pres. Ch. S. M. Beckley	5 00
Brooklyn, 1st Ch. by D. Wesson, Tr. fr. A. Van Sinderlin	75 00
Fr. D. Leavitt 75. *Fisher How 150. Mrs. S. E. Austin 25	250 00
Fr. Geo. W. Brinkerhoff 3. Miss Lockwood 2. D. Pomroy 20	25 00
Fr. J. W. Spencer 7. W. B. Spencer 1. E. D. Hurlburt 10	19 00
Fr. D. Wesson 80. G. Howland 15. F. Howe 2	97 00—465 00
Central Pres. Ch. Rev. William Patton	100 00
Laight St. Ch. Charles Starr 75. F. P. Scholes 2	77 00
Newark, 2d Pres. Ch. by Rev. E. Cheever, mon. con. collection	25 00
West Church, collection by Rev. Mr. Downer	71 77
Harrisburg, Pres. Ch. by William Graydon, Esq.	54 12
Bleecker St. Ch. fr. Ladies, by C. De Forest	102 19
C. De Forest	75 00—177 19
Allen St. Ch. by John Chandler, Tr.	600 00
Donation fr. Hanover, by Rev. Mr. Mandeville	6 00
Central Pres. Ch. mon. con. collection	34 56
Union Pres. Ch. by Mr. Samuel Stiles	25 00
Phila. Ed. Soc. Geo. W. McClelland, Tr.	806 36
Seventh Pres. Ch. Mr. Stephen Hall, Tr.	300 00
Fr. R. T. Shannon 75. James D. Hall 75	150 00
Fr. Stephen Hall 75. James Struthers 75	150 00
Fr. Nelson Place	37 50—337 50
Duane St. Ch. fr. Mr. P. Perrit	75 00
Phila. Ed. Soc. by Rev. William Patton	303 50
Fr. Mr. W. C. R.	10 00
Brick Ch. fr. Mrs. Tace W. Patton	20 00
Central Pres. Ch. fr. Miss C. B. Patton	10 00
Bleecker St. Ch. B. F. Forbes	2 00
Central Pres. Ch. Mrs. Buck, by Mr. Patton	10 00—42 00
Phila. Ed. Soc. fr. G. W. McClelland, Esq. Tr.	243 49
Central Pres. Ch. Mr. William Williams	5 00
Fr. Oliver Willcox, to const. himself a Life Director	100 00—105 00
Newark, N. J. fr. Yo. Men's Ed. Soc. by Dr. J. W. Ward, Tr.	93 00
Central Pres. Ch. mon. con. collection	30 05
Bowery Ch. by Mr. J. C. Brigham	20 00
Duane St. Ch. fr. Mr. Rufus Davenport	10 00
Brick Ch. fr. Mrs. Tace W. Patton	25 00
Central Pres. Ch. Miss C. B. Patton	15 00
Donation fr. Mrs. E. B. Perry 10. Mr. O. H. Perry 5	15 00
West Pres. Ch. fr. individ. by Rev. D. R. Downer, to const. him Director for Life	42 00
Troy, 2d Ch. by Dr. Fisher	80 00
Duane St. Ch. fr. J. Otis, Esq.	75 00
Mercer St. Ch. fr. G. P. Shipman	100 00
Western Ed. Soc. by J. S. Seymour, Tr.	500 00
	\$7,424 94

## UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

Adams, Pres. Ch. in part, by William Grenell	30 67
Antwerp, by J. H. Northrop 6. By Rev. H. Jones 0 87	6 87
Bellevue	24 00
Bridgewater	9 94
Cambridge, by the Rev. Ova P. Hoyt	35 00
Canton, fr. Mrs. Johnson 1. Sarah Noble 0 50. Mrs. Eldred 0 50	2 00

A coll. at the anniversaries of St. Lawrence Co. held at

Canton	9 06
Champion	13 56
Dr. Kall, fr. Mrs. Griffin	50
Fort Coeington, to const. Rev. Aaron Foster, a L. M. of Presb. Ed. Soc.	30 62
Gouverneur, fr. L. B. Parsons 25. Dea. Wright 10.	57 00
Fr. sundry others 22	4 62
Holland Patent, in part, by Daniel Clark	5 17
Hopkinton	3 50
Lisbon, fr. Asbel Sykes 3. Mrs. Sykes 0 50	19 70
Madrid, fr. Dea. Foot 5. Fr. sundry others 14 70	31 00
Malone, to const. Rev. Asbel Parmelee, a L. M. of Pres. Ed. Soc.	60 00
Manheim, fr. Isaac Sherwood, by the Rev. David Chas- sel, to const. Isaac Sherwood and Mrs. Polly Sher- wood, L. M. of P. E. S.	4 50
Massena, by Mrs. Paddock 4. By Dea. Sanborn 0 50	5 43
Mexico, New Haven	5 81
Norfolk, (Upper,) by Norman Sackrider 16 75.	18 25
(Lower,) fr. Dea. Tambling 1. Mr. Tambling 0 50	46 25
Ogdenburg, a balance fr. J. Fine 25. S. Smith 5. J. Seeley 5. Fr. sundry others 11 25	1 00
Oswegatchie, fr. Rev. James Rodger	59 91
Oswego, fr. 1st Pres. Ch. 52 91. Presbytery of Oswego, by Rev. Ralph Robinson, Tr. 7	12 32
Parishville, fr. Fem. Ed. Soc. by T. H. Lyon	37 30
Potsdam, fr. Fem. Char. Soc 65 50. Cong. Ch. 37 30, to const. Rev. Asa Brainerd, a Life Director of P. E. S.	102 80
Pulaski, fr. Fem. Ed. Soc. by Mrs. Julia T. Wells, Tr. 30 61, to const. Rev. Ralph Robinson, a L. M. of P. E. S. Fr. the Cong. Ch. in part 5 19	35 80
Richville, fr. Rev. Joseph Butler	9 50
Fr. the Church	8 00—17 50
Sackets Harbor	63 43
Smithville, fr. Cong. Ch. 22 37, and fr. North Adams 11 99, to const. Rev. John Covert, a L. M. of P. E. S.	34 36
Stockholm, (East,)	4 11
Syracuse, fr. a friend by Rev. J. Campbell	1 00
Washington, fr. H. F. Shepherd 1. Mrs. Dearbon 0 50	1 50
Walton, (Columbia Soc.) to const. Mrs. Charles Chap- man, a L. M. of P. E. S.	30 00
Watertown, fr. 1st Pres. Ch. 100, to const. Rev. Geo. S. Boardman, a Life Director of P. E. S. Fr. the 2d Pres. Ch. 31, to const. Rev. Marcus Smith, a L. M. of P. E. S. Fr. the Benev. Asso. of Wa- tertown Presbytery, and the Black River Assoc. by the Rev. Geo. S. Boardman 53 17	184 17
Westmoreland	5 00
Winfield	12 25
Utica, fr. William J. Bacon, Esq.	5 00
Avails of clothing sold	8 00
	\$1,001 65

## Clothing.

Massena, by Mrs. Paddock, 1 bundle of clothing.  
 Rodman, fr. sundry Females, by Mrs. A. Moffet, 1 bundle,  
 valued at \$23 68

## WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, Tr.]

Braceville, ann. sub.	5 00
Hudson, ann. sub.	13 00
Fem. Ed. Society	5 00
A Friend	50
York, Church collection	6 50
Elyria, Fem. Ed. Society	52 00
Wadsworth, ann. subs.	11 75
Donations	11 25
Johnson, ann. subs.	3 50
Strongsville, donations	10 00
Morgan, donations	3 00
Mesopotamia, ann. subs.	75
Austinburg, ann. subs.	4 00
Euclid, ann. subs.	6 50
Donations	18 75
Brownhelm, ann. subs.	30 65
Lyme, on ann. subs.	41 58
Cleveland, donations by sundry individuals	126 25
Ladies to const. the Rev. Samuel C. Aiken, a Life Di- rector of the P. E. S.	100 00
Fitchville, ann. subs.	5 00
	\$454 98

Whole amount received \$16,962 78.

## Clothing rec'd at the Rooms of the Parent Society during the quarter ending April 13th, 1836.

Boston, Mrs. Christian Baker, vests, socks, hdkfs. and Napkins, valued at	18 00
Spencer, Fem. Char. Soc. by Miss Calista A. Draper, Sec. a bundle, valued at	8 58
	\$26 58

